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Quarterly Transactions

of the

British College of Psychic Science.

Vol. II.—No. 2.

July, 1923.

EDITORIAL NOTES.

THE work of the College steadily assumes more definite and comprehensive outlines. Prospects of supply of new mediumship of an interesting nature useful for study are fairly good, and we have now with us a youthful medium, Mr. McCreadie, whose work in Belfast has attracted some attention of late.

FOUNDATION OF CLASSES FOR SYSTEMATIC STUDY

On the purely academic side too an advance is being made. Shortly, it is hoped, a curriculum of study will be inaugurated, having as its aim the grounding of students of metapsychical phenomena in that which must rightly be considered as the sole efficient basis for such work, if it is to be scientifically undertaken, namely, a knowledge of the facts of physical science, the physics of heat, light, sound and electricity, together with elementary chemistry, and other branches of Natural Science. In this curriculum of study, biology and psychology will have also a prominent place, and able tutors will be found.

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Special groups or Committees will be formed for more advanced study of psychic phenomena. One of such groups, formed for the observation and record of Hyper-physical Photography, is already at work, and in the article by Mr. Stanley de Brath, readers will gather a foreshadowing of what is to come. The matter has, in fact, gone further than this in

practice. It has been found that the presence of a professional medium for the purpose of obtaining results of a super-normal nature is not indispensable. This fact was proved to the satisfaction of the Advisory Council by one of the private members of the College, and already the experimental group formed of members of the Council has achieved a measure of success on the lines indicated by this gentleman. Their results will be published later, when confirmed by a repetition of their initial success, and when published, should go far to vindicate the reality of these manifestations and to allay controversy.

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The appearance of abnormal markings upon photographic plates in a spontaneous manner would seem to be of fairly frequent occurrence, and the record of HYPER-PHYSICAL the appearance of human faces, usually PHOTOGRAPHY within a cloud of whitish "drapery," goes back to the early days of the development of the photographic art. It has been established that some element in the subtler physical forces present in persons of a certain constitution is drawn upon for the production of "extras," and we have arrived at the point of considering this to be a form of "ectoplasm" by which, of course, we understand a substance temporarily formed of those specialized vital æthers which normally are employed for the several constructive or reconstructive functions within the body and act largely through the involuntary nervous system. Dismissing as puerile the hypothesis of chicanery or of faults in working, as explanatory of the known results, we have before us the alternatives (a) that they emanate from some obscure power of ideation in the unconscious being of the medium which is able to affect the sensitive plate by a hyper-physical mode, or else (b) that they are the outcome of intention on the part of independent intelligences using the psychical part of the medium for this purpose. In any case we may assume that mediumistic power must be available as a co-operative factor, and that its co-operation will modify the results according to the extent to which the medium's suggestibility may be strong enough to influence any independent element of will or imagination present. The facts, as known and recorded, warrant the hypothesis

of the presence of an independent intelligence, but to prove that presence, either one or other of two conditions seems needed: either the proof must be of a spontaneously convincing nature, such as, for example, the production upon the plate of a copy of a picture or manuscript to which neither medium nor sitters have had access at any time; or else a proof of intelligent response, such as Mr. de Brath, in the ensuing article, pleads for. Of the first sort, the late Major R. E. E. Spencer was able to show some most striking specimens, and apart from controversy, we would explain the "fairy" photographs in a similar manner. It is within our knowledge also that, from time to time, printed matter or engraving reproductions have made their appearance as "extras." The second sort would be the upshot of the desire on the part of the medium, sitter, or experimenter for some unmistakable token of response to a request or suggestion of his own, for the purpose, primarily, of proving the presence of an independent mind and thus of an unseen operator; and in the second place of ascertaining something of the scope of the knowledge available to the unseen helper. Thirdly, in this connection, it would be but prudent to make consistent use of every possible opportunity of learning from the nature and quality of the markings precipitated on the plate, all that they can be made to tell us of the kind of process at work. This might properly be made the subject or suggestion to "the Other Side." When Mr. Staveley Bulford tells his story, as we hope he will shortly find it possible to do, in these pages, it will appear that the unseen operators have favoured and pursued this form of evidence.

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Two things we must obviously be careful about in any series of tests which we wish to be scientific. We must, in the first place, try to divest our minds, as far as possible, of the stereotyped ideas we hold arising from our sole familiarity with physical conditions, and bear in mind that physical and chemical experiment as we know and practise it can bear but partial analogy to processes at work in a new and unknown department of Nature, and originating from the opposite side of the field. In the second place, if we are to seek a response as proof of a responsive intelligence, then we must be more than ever careful

not to prejudice the free exercise of that independence by force of mental suggestion acting upon the medium or mediumistic group, and thus colouring the results by our own subconscious activities.

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The article which we print in this number under the title "Metagnosis—a Link with Greater Intelligences"; based as it is upon evidence of persons of unimpeachable veracity, is commended to the earnest attention of all persons willing to think and capable of discerning its immense import if regarded, not in the light of a casual phenomenon, but as typical of what might occur to anyone willing to act as a channel for the communication of a knowledge transcending that of the individual in our present stage of evolution.

LIMITATIONS OF
OUR BRAIN-
RECEPTIVITY

At present, the world is decidedly at the end of one epoch of knowledge and at the beginning of another, and for this obvious reason, namely, that not only has purely physical science reached its limits, but the capacity of any individual mind to absorb, retain and memorize the accumulated results of past working in any department of knowledge, is exhausted if it has to depend upon the personal side of experience and training. Even now, in the orthodox sciences, a student must specialize if he is to make a mark in any branch of knowledge, and he must, at the same time, in order to do this usefully and practically, fortify himself with a concurrent knowledge of a general order. Hence a life-long preparation of study is nowadays all too little for the grasping of all that is to be gleaned of value in the records of earlier research, and were it not for the strange and unexplained phenomenon of a power of synthesis and intuitive grasp of those ideas which have been the fruit of ages of struggle, but seem now innately apprehended as though they had become imbedded in the racial mind—a power manifested in the youthful members of the race in whom the strength of their intuition largely removes the handicap of a lack of intellectual priming; were it not for this

THE MIND OF
THE RACE IN
THE INDIVIDUAL

fact, we might well despair of any further building on the structure of modern learning. But the fact is with us, and is every day manifest as *Faculty* in those chosen ones in whom the channel of

Intuition is open. In such minds the gates of a new evolution of mind stand ajar ; but they may be either conscious or subconscious channels for it, and it may be conveyed vicariously, as would appear in such instances as that related by Mr. Lloyd, in which the hand of another is the instrument for its communication. To this knowledge we can assign no limits less ample than those of the total content of the racial experience, it is in very truth the " world-

MEMORIA MUNDI memory " that presents itself for the working-out of further and more perfect experience, and seeks by every mode, and by any available channel, to press forward to self-realization in the field of human endeavour and progress. Thus the prophetic faculty, using that term in its rightful sense as a forthgiving of knowledge (not necessarily of prediction) the divination of the life-history and associations of objects ; the tracing of human life-lines from personal belongings ; all, in fact, that has formed the staple of Dr. Osty's experiments ; these and the kindred phenomena of clairvoyance and automatic writing, trance-communication, etc., are liable at any time with a suitable medium and under favourable conditions, to exhibit the same transcendency of ordinary personal knowledge or the possibility of personal experience in medium or sitters.

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A line of cleavage is coming into view between those who have the capacity for receiving this intuitive racial knowledge and are willing to accept it as such, and those others, who at present form a large majority, and in whom the personal self-consciousness rules and all the powers of the mind are accredited by their possessor to himself, as originating in his own brain, and as a product of his own personal thought and experience. It is hardly necessary to say that the whole future of man and of civilization rests with those who have made their intellectual submission to the greater mind, and in whom the intuitive faculty is consciously wedded to the personal intelligence. The intellectuals who refuse the gift of the greater knowledge because to admit its transcendency hurts their pride, will be either as closed vessels unable to receive the new wine that is abundantly being poured forth, or else as the " old bottles " in the parable of Jesus unable to contain it.

THE ENDOWMENT OF PSYCHIC SCIENCE.

INAUGURATION OF A TRUST FUND FOR THE MAINTENANCE OF THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

Important to all friends of this great Movement.

ALL who have taken an interest in the College since its foundation in 1920, are aware that the entire financial responsibility has been borne by Mr. Hewat McKenzie. This he undertook because he had for many years been convinced of the fact that unless the people at large are brought to understand something of the possibility of spirit communication from practical experience, no moral or spiritual advance in the life of the nations can be looked for, and the outlook for civilization is disastrous. Neither science nor religion has any positive note to strike on this matter so vital to the whole community through the continuous fact of death among us, and it has been left to this lay student, a business man, to take this action to supply the need.

Experience has proved, here and elsewhere, that unless some one or other is prepared to make the material sacrifices needed to ensure the concrete basis for organized effort, Psychic Science will languish, like other branches of learning, in spite of the greatly growing interest shown in it, and nothing systematic will be achieved for the public good.

Mr. McKenzie's contributions for the support of the College have amounted in total to several thousands of pounds, apart from capital outlay in house and furnishings, and until a larger membership is built up, more yet will probably be required of him. The College wishes always to provide mediumship of the best quality, and although no constant supply of this can be counted upon at all times, yet a full membership would enable the work to proceed on self-supporting lines and to secure all current advantages of mediumship for the benefit of its students, according to the measure of supply.

The College is thus a National Institution of great value, and it is practically the only thing of its kind in the whole world, for it unites the two aims of endeavouring to meet the ever present need of the mourner, or of the seeker wishing to verify the fact of contact between this world and the next ; and the maintenance of steady research work into the conditions by and under which these communications take place and the modes in which they manifest themselves by phenomena. A large mass of valuable Record material has been accumulated by the College, and is now in its archives. Some of this has been placed from time to time before readers of this Journal. It already offers a solid foundation for future lines of research.

Some of the members, however, who have watched the work closely, who have benefited by it, and who see its deep bearing on the life and well-being of the nation, have the future of the work very much at heart. They perceive plainly that if that future is to be assured and its promise realized, it must be provided for, and without delay. One such member, Miss E. M. Bubb, has generously given £100 to form the nucleus of such an effort. She says : " For some time past I have been anxious that the College should have an endowment Fund which could gradually be built up so as to enable it to carry out its good work in the future. An unexpected windfall enables me to offer £100 to start such a fund, supposing the scheme had the approval of the College authorities. Unless such a Fund be started I do not see how the College could possibly be carried on in the years to come. But supposing a Fund were in existence, one would hope that many people interested in Psychical Research and Spiritualism would be willing to contribute to it even if the sums received were but small."

This puts the matter in a nutshell. The offer was laid before the Advisory Council, who, though they accept no financial responsibility as to the College, warmly advocated such a Fund, and suggested that two Trustees be appointed to associate themselves with Mr. and Mrs. McKenzie in this matter, and to consider under what conditions such a Fund could be of most service to the future of the work.

Some may wish to ensure that certain departments of the work, such, for example, as the College Quarterly Magazine,

"Psychic Science," should be placed on a permanent basis; or that the Fund should be made available for Research Work. Either would be heartily welcomed. But Miss Bubb's proposal relates to the future.

Hence, if other members or well-wishers find themselves in the enjoyment of an unexpected "windfall" or surplus, or if they feel that the facts of psychic science have ennobled and brightened lives which would otherwise have been shrouded in the gloom of doubt or bereavement, there is an opportunity now before them for giving expression to their feeling in a practical way.

Amongst the most frequent messages received from those who have passed to the "other side" are those which express regret that the communicators had not realized the possibility of survival before they passed over, or if they did, had failed to assist the cause as they might. Quite apart from the supposed genuineness of such communications, the probability that such feelings of regret might reasonably possess individuals ought to give all students the most serious thoughts upon the matter, if they are able to help materially while still in the body.

It was Mr. McKenzie's gratitude for the new facts in Nature revealed to him which was expressed in the founding of the College, and also in the unstinted services he has since given. What are the facts worth to you, Reader, and what do you think they are worth to the nation? The response to Miss Bubb's call, whether the donations be in themselves large or small, will afford some indication as to whether the endeavour to establish a centre, which so well represents and recommends the new Science, has been felt to be worth while.

We are well aware that the expression of gratitude in terms of money cannot, at the present time, be widespread; but if, from time to time, those who find they can will add to this Fund, the founder's effort will not have been in vain. Our next issue will contain an announcement as to the conditions framed for the regulation of the Trust and the intention of the Trustees as to the direction of the Funds. Meanwhile, donations can be sent to the Hon. Secretary at the College.

"METAGNOSIS."

A LINK WITH GREATER INTELLIGENCES.

*"Then the angel that talked with me . . . said unto me,
'Knowest thou not what these be?' And I said, 'No, my Lord.'"*
—(Zech. iv. 5.)

THIS is the record of the recent experience of a man well known to the writer, and who, for the purpose of our narrative, will be introduced to the reader as Mr. Philip Lloyd, of Eberville, U.S.A. The actual names cannot be made public, but the reader may rest assured that from first to last the circumstances and facts have been recorded with the most scrupulous accuracy and with great punctuality, and that the attestations of a circle of friends—persons of high standing and character—have been in all cases obtained. Moreover, the present writer is in possession of the whole series of transcripts and letters reporting the episode at its various stages, all mailed to him with a minimum of delay by Mr. Lloyd, and accompanied by sworn statements and a diary of all investigations.

I first heard from Mr. Lloyd in May, 1921, following a visit I had received from his friend, Mr. Stanley Napier (pseudonym), who brought me a script which had come to Mr. Lloyd in the previous year. In his letter he said that during the autumn of 1918 he had found he possessed a faculty of obtaining writings, as I gather, through the instrumentality of one or other of his immediate circle; all that was needed for the purpose being his presence and a light contact of his fingers on the back of the hand of the person who wrote. He found, to his astonishment, that he could ask for information on any sacred subject or the life of any Saint, and the answer would instantly come, with the information desired. The communications then began to open to him a programme anticipating the tracing of the evolution of the religious idea through Tyre, Babylon and Jerusalem to the Tyrian colonies: Ireland, the Druids, etc., culminating in the story of the coming of Joseph of Arimathea to Glaston, and the sowing of the Gospel from Ninian's time to Alfred. The whole of this programme and a good deal besides, was faithfully carried out, Mr. Lloyd, of course, lending himself to the process.

"In what has come to me," says Mr. Lloyd, "all purports to come from one alone." (This in contrast to the series of personalities apparent in the "Gate of Remembrance," which he had read.) "It comes," he says, "or claims to come, from one alone—no one

who has passed through death, but my own guardian angel and the group that surround him. This has always given me satisfaction, for as I wrote to Mr. C—— (a mutual friend) it has always been admitted, that angels have ever communicated with man. . . . My desire throughout all this experience has been for truth. I have checked everything that has come. I cannot believe what I am told; but if it comes true, then everything will be sealed. But before anything is put out to the world, I know these facts must be proved; for I will never be a channel for untruth. Also, physically, as Mr. Napier will tell you, I am not over-strong, and I could never endure to pass through a fight which would be quite meaningless and perhaps might destroy my very receiving power."

Just as an instance, but by no means a unique one, of the sort of experience with which Mr. Lloyd is happily familiar, I may give the following:—He had been promised a series of tests in May, 1921, to reassure him as to the constant presence of the one who, with his group, claimed to be the communicator. On the 26th May, Mr. Napier being then on tour in Scotland, bought for his friend a small replica in silver of Columba's stone pillow and, of course, some time elapsed before Mr. Lloyd could know of this. But, on the day following, May 27, Mr. Lloyd was led to read a book on Iona, and therein he read in English a prophecy attributed to S. Columba, which ran as follows:—

*"In Iona of my heart, in Iona of my love,
Instead of monks' voices shall be lowing of cows:
But ere the world shall come to an end
Iona shall be as it was."*

This he read at noon, and at three o'clock on the same day, he was with the friend whose hand has been chiefly used for the writing. As to the book in question, Mr. Lloyd tells me that it had been given him about six weeks before, as a gift to his friend, the "amanuensis" for the script, whom I will speak of as K—— L——, and who, at the time, knew nothing of the book, which had been sent over from England and was not easily procurable in America. Yet one passage after another was correctly given through K.L.'s hand in May, Mr. Lloyd having read it in April. Guidance of the hand through the light contact, either conscious or unconscious, is quite out of the question, and the speed at which the writing came would alone make such a supposition untenable. So far as these events are concerned therefore, the presence of an instantaneous telepathy and a perfect "sub-conscious" record of what he had read, existing in the mind of Mr. Lloyd, may be the readiest hypothesis; but it is one thing to have a perfect latent memory and quite another thing to have such memory evoked in a systematic way with the appearance of intention, and the question arises, "Who evoked it and impelled the hand of K—— L——?"

To return to the occasion of the meeting at 3 p.m. on the 27th May. Mr. Lloyd says that on the 25th, a Thursday, he had become

aware intuitively that his friend, Mr. Napier, was on the island of Iona, and he says that he had finished reading the book on the 27th, at noon. At 3 p.m., seated with K—— L——, he asks, "Is all ready?" and immediately comes the answer through K—— L——'s hand:—

"Yea. First something that you know, in Gaelic:—

"An I mo cridhe, I mo ghraidh,
An à ite guth mhanach bidh geum bà ;
Ach mu'n tig saoghal gu crich,
Bithidh I mar bha."

Mr. Lloyd knows nothing of Gaelic ; he says he doubts if he has ever even seen it in print ; but he knew that Stanley Napier would be on Iona about this time, and it was to hold him in memory that he had re-read this book the day before, and completed his reading on the day of this sitting. He was not enlightened by the strange verse in an unknown tongue, but light was immediately given him when K—— L——'s hand wrote the English lines already quoted, which Mr. Lloyd had read so shortly before ; and at the foot of the verses came the words:—

"Thought of your friend in this sacred place—your thought of him brings this, that you know, through us."

The accents were placed on the letters in the Gaelic, and correctly placed, as he was to find later ; but he was at a loss how to verify the Gaelic, and in the evening he went to a great library near which his rooms were, and there, turning over all the books he could find on the subject, he was led to choose one that had not been taken out of the library. This was Treholme's "Story of Iona." Turning over the pages, he found at the end the same prophecy *in Gaelic*, and letter for letter, except for an "a" in the last line, it was as it had come to him in the afternoon. The impression made on Mr. Lloyd's mind by this discovery was heightened by coincidence. Whilst copying the Gaelic on the following day, a wireless message reached him from his friend across the seas—"Iona is Eternity." And on Mr. Napier's return shortly after, he gave Mr. Lloyd the little replica of S. Columba's pillow that he had bought whilst in Iona, and there, on the reverse side was the same prophecy in Gaelic that was to come to his friend so many thousand miles away on the day following his purchase of the token.

From the long and carefully detailed chronicle of events which Mr. Lloyd has entrusted to me, I may be privileged to give one or two typical instances for the interest of present readers ; and I select the following:—

Ascension Day, 1921. The story of Ninian and "Candida Casa" was given, together with a quotation word for word, from a description of Iona, which he had read in April, and not since. K—— L—— had no idea whence it came.

July 5, 1921. The tracing of monastic life from Egypt, and its coming to Ireland.

October, 1920. A treatise on the Hametic strain; references to Diodorus Siculus, and to Cæsar—all verified later; a long list of Biblical references given at lightning speed; also an account of what happened to the Israelites in Babylon, and where many of them went. References to Eldad and Prester John; and a statement as to where the Israelite seed is to be found to-day.

November, 1920. Translation of a letter of Prester John; the story of Jeremiah up to his reported death, and the story of the Tribe of Dan; also the tale of Aidan of Ferns.

December, 1920. The tale of Collen of Wales and his vision on Glastonbury Tor; also a tale of a monastery in the mouth of the Shannon. On Christmas Eve, 1920, was given the story of Old Gerta's vision of Mary and Jesus.

The whole story of the coming of the early missionaries to Glastonbury followed early in 1921.

It is not possible here to give at any length extracts from the Joseph of Arimathea history; I must be content with a brief quotation from the earlier portion of the script:—

“The town from which he (Joseph) came is mentioned as Ramathem in 1 Maccabees xi. 34. It is known as Ramathaim-Zophim in 1 Samuel i. 1; also in the Targum Yarushlem, as Ramatha, the place where the pupils of the prophets did dwell. Also it was the seat of the colony Hasidæan. Now we wish the following read, please: Matthew xxvii. 57, Mark xv. 42, Luke xxiii. 50, John xix. 38, that the prophecy in Isaiah liii. 9, might be fulfilled. The gospel of Nicodemus written by the Manichees in the third century is not valuable; the Acta Pilati not to be relied upon. These are the bare facts. The most valuable is the later life of Joseph after the death of Christ. William of Malmesbury will have a record. Also there is this to say accounting for the long Governorship of Pilate, that Tiberius deemed that a man whose greed for wealth had been satisfied by a long stay in the province was of more value than a new, and therefore rapacious, governor. For this reason Pilate ruled for a long period.”

I must now pass over a great deal in order to come to the matter which I desire to give in greater detail. Let me say that all the references were given at lightning speed, and that all were verified and found pertinent; also that they were either unknown to the persons concerned in this matter or, as in the Biblical instances, unobserved and unstudied in this connection.

Mr. Lloyd found that if he intruded questions, the result following was likely to be coloured and blurred. This is exactly my own experience when I sat with J—— A—— for the Glastonbury

writings. Mr. Lloyd says, in a letter to my daughter, dated Feb. 20, 1923, that he was told this: "We can only bring what God wills—what comes up, as in a well"; but there is no indifference to suggestion or reasonable request—far from it. Often the writings form an apt commentary on matters of interest in his mind at the moment; and he says, in the same letter, "Yesterday, in reading your father's letter, this was written:—

"Of the palace that Henri builded at Glaston, or of his voice concerning the Rule of Kings, naught that can be now clearly expanded. But during the troublous times of John* and Matilda spoke he from Winchester. He did build him a palace of surpassing beauty at Glaston, together with other buildings, and did also restore many a privilege and lost manor. Yet was he a worldly man, never the monk so chaste as Ailnoth."

Mr. Lloyd sent the original script, a page of which is reproduced. My letter had informed him of my hope that he might be able to glean some knowledge of the Abbey history in the period preceding the Great Fire of 1184 A.D. The "Henri" referred to was the third of the Norman abbots in our chronicle, Henry of Blois, who was also Bishop of Winchester and a great noble. But of this, of course, Mr. Lloyd knew absolutely nothing. Again, the "Ailnoth" of whom the script speaks was the last of the Saxon abbots, a man of whom we would like to know more, as he has been much maligned by his Norman successors, who were obviously not impartial in their records of Saxon rule.

A REMARKABLE BIOGRAPHY.

The script of "Brother Symon," elsewhere published or to be published, had given me much information concerning the life and works of Herlewin, the second Norman abbot, and successor of Henri's Robert, but did not fully carry me over the period of the Great Fire. Henri de Blois and his work came in for a share of attention. But I was anxious to know more of the influences that had cradled the new building effort. In November, 1921, on looking over a number of old books offered for sale in Marylebone, I spotted a "Life of St. Hugh of Avalon,"† and bought it for a shilling, thinking that I might find some references in the book to his known connection with Somerset ecclesiology. In this I was disappointed, and the book remained on my shelves unopened for a long time.

About the end of the same year, Mr. Lloyd had been told that he would be given later the life of a prominent person connected with the Abbey, but the identity of this person was withheld from knowledge. Early in 1923 it was intimated to him that a choice lay before him. He might be given either one or other of two

*STEPHEN in the script, misread by Mr. Lloyd, and his error noted and corrected later by the communicating powers. F.B.B.

†This "Avalon" is in Burgundy, not Britain. The word is always written Avallon in the script. F.B.B.

"METAGNOSIS"

(see page 99).

of the Palace that Henri
 built at Glaston
 of his voice concerning
 the rule of Kings

SPECIMEN OF SCRIPT

(see page 99).

naught
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can
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now
clearly
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causes
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times
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expanded.
troubles
the
spoke
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from
Stephen
and
Matilda
Winchester

alternative scripts, as he should prefer. One of these was the life of St. Hugh of Avalon, Bishop of Lincoln. Stimulated by the desire expressed in my letters for knowledge concerning Glastonbury, our English "Avalon," and thinking that Hugh must be a Glastonbury Saint, because of his title of "Avalon," Mr. Lloyd elected to receive this script, and early in March of the present year a synopsis of the life was given him, preparatory to the life itself. "At first," he says, writing me on the 3rd March, "I felt I was too fatigued to get it; but then came your letter, and I am going to take it for you. So, whatever it is, you are the moving power. First, mutual oaths have been taken that nothing will be looked up until after the completed tale, which will come in four parts, weekly (D.V.), and should be finished about Easter; and now, to the real issue of the letter. First, I should say that immediately after sending you the little note on Henri, a correction was made. 'John' should read 'Stephen.' It may be correct in the script.*

"Last evening I went up to town very tired, after a day at the printer's. I did not expect to see K—— L——, nor was I expected. Yet *instantly* about twenty pages were written, telling me how the tale would be handled. The first part will give the background: the line of the Conqueror; Henry and the Angevins; the new religion, the growing freedom. Then the Abbey at Glaston, Anselm and the Cistercians (or Carthusians, you will know which), through Stephen and Matilda.

"The second part will deal with the priory at Witham, and Hugh's friendship with a monk of Glaston, one Guthlac a Saxon, not the Guthlac of the earlier time, but one known to the monks as 'Peter'; then the childish vision of Hugh, of a chalice with the Child in its center; the dream of the monk of Glaston of the Chapel of St. Joseph, and how their visions coincided. How the monks disapproved of their Head from Cluny, and the influence of Hugh. An outline of the new buildings traced from Herlewin, Henri of Blois, etc., and of Hugh's designs for the chapel and the Great Church. Then the great fire, and the executions of Hugh's designs by Ralph FitzStephen. Also, in this part will come the finding of the Tomb of Arthur, and something about a ceremonial, not clear in the script.

"The third part promises the See of Lincoln, and the story of the builders; the stone brought from Caen to London. The burgesses and their claim for greater freedom. Part the fourth will give the Crusades, the story of Richard, the death of Hugh, and the death of Peter of Glaston."

"I am told," says Mr. Lloyd, "I can likely find nothing of Peter, but that the Vision of Hugh can be found in his biographer, Adam ——— (something I cannot make out, but you will know)†.

*It is "Steven" in the script, but the large, looped "S" makes it difficult to read (see illustration of script).

†Adam of Eynsham.

I am told that Arthur's tomb was found in Henry's time, not in the time of Richard. As to Hugh's symbol, I am told that this is usually a Swan, but that he is also pictured with the Chalice and Child, and that I can verify this—where I do not know—but I send it on to you; also that his Life is written, in Latin, but that I can find the vision in any Catholic life of the Saint.

"All this may seem mixed and will likely be so to you, although it will mean more to you than to me. I shall leave the verification until the end."

In another letter he says:—

"As in life, the act is not the entire fact, so I feel, in these tales, that they are a combination of external fact and spirit—'not what man does, but what he would do.'"

On March 6, he writes:—"Your letter came yesterday morning, and in the afternoon, between 3 and 4.30, came the first part of 'Hugh,' . . . it promises to be a lovely thing. You have both our oaths that nothing has been looked up on him or his period, and verification will not be made until the four parts are finished. They will come weekly. . . . Here is an interesting sequence. You will recall, that . . . I began to worry about the Child in the Chalice, for although I had heard of the Swan, I had never heard of the other. So, tired as I was, when I got to my room I asked of the Chalice, and here is what came:—

"'Why' the symbol of Hugh can be found. Ye should try a Catholic Life of him. Also the legend can be verified in his biographer, but this is written in Latin. However, this is the legend: "A clark was given in a dream our advice to seek Hugh of Lincoln."

[Readers will note the words "our advice."]

"I then asked," he says, "of the building. I was also worried about this. I knew nothing about Hugh's connection with building at Glaston until the plan (synopsis) given on March 1, was written. This was on Friday night, and on Monday comes your letter with this sentence, 'Hugh, as we know, had something to do with the rebuilding of St. Mary's Chapel after the great fire.'"

"I then asked of the building. The following was written:—

"'Of the buildings: Turstin did try, but in Herlewin's day it was decided that there was not enough dignity in the designs of Turstin. Then, just before the fire, which occurred in eleven eighty-four, Hugh was already in Witham, had visited Glastonbury and started the Chapel. Then came the fire, and after, Ralph FitzStephen was sent by Henry, and the Chapel went on the design of Hugh.'

"The last is not clear to me.

"'We say that after the fire Ralph FitzStephen builded after the design of Hugh certain portions of Glaston planned before the fire.'

"I then cannot remember my question, but the answer was as follows :—

" 'There was. And during the period of No Abbot they were under the influence of Hugh, lacking a head, and disapproving of the monk of Cluny sent by Henry.'

" *And here, in your letter of yesterday, is a question asking of this !*

"I then asked when the grave of Arthur was found, whether in the reign of Henry or that of Richard ?

" 'Henry ; after the visit to Ireland.'

"You will be able," says Mr. Lloyd, "to ascertain if the story of the Child in the Chalice is true. I asked a friend of mine, a priest, who first told me of your book, and he said he had never heard of it."

The story is true, and there are pictures extant of St. Hugh with the Chalice, in which the Holy Child appears. When visiting the Benedictine monastery of Downside, only last month, the fathers informed me that they had a copy of this in the Church.—[F.B.B.]

On the 9th March, Mr. Lloyd writes me as follows :—

"Yesterday morning I copied for you the first part of 'Hugh.' In the afternoon I was at the theatre, and while there it occurred to me to ask what the form of the next communication would be. When I reached home, I put the question (there had been no idea of my coming nor of the question), and instantly, as always, the following was given :—

" 'What will ye ? The narrative ? It beginneth with Glaston, the Abbats and the building. But introducing the early life of Hugh, which was not at Witham, we lead to him through what is a counter-current to the architecture, namely, to those who towered above strong, pitiless kings, mailed-sheathed baron and wealthy burgher ; the souls who looked to God alone, and dared to face the wrath of kings ; to Wulfstan, last of the Saxon Saints ; Anselm, the counsellor of kings ; and Hugh, Saint and Master-builder ; together with the Mystery of Holy Glaston.' "

On the 14th March :—

"To-day I send you the second part, given this past Monday afternoon, between 3 and 3.40. . . . I am truly delighted with the way this new story is coming ; it seems so packed and full, and the style charms me. I had not time to think of the second part on Tuesday, for after it came and was read through (the reading usually takes the greater part of an hour) I had to dine and rush to an appointment. But yesterday I thought it over and wondered a bit if there could be towers in the building before the fire. Since then I have looked at your book ('Architectural Handbook to Glastonbury Abbey'), and find that you say that Henri built a tower, and that there were towers on his church. Also I looked up the development of Gothic and found that the transitional style had well matured by 1150, and the fire was not till 1184. But there was this question in my mind, and also I did not understand

clearly of Wulfstan. So yesterday noon, without any previous indication that I was going to ask a question, I put these two queries, and *instantly* the following came without a pause for preparation. This is ever the way, and I can never get used to it.

" 'As to Glaston : a fabric very like to the later Gothic was there ; and as it seemed to the herdsman, after the Saxon architecture, so have we described it. As to Wulfstan : the rebel barons plotting against Rufus and wasting Church lands ; Wulfstan defeated these by faith which inspired the people. The stronghold of the Barons was Bristol. All plots (were) in the north and west—Northumbria, Scot and Welsh.' "

March 16, 1923. "Already the two parts of 'Hugh,' with notes, are on the high seas ; and to-morrow will go this . . . Yesterday afternoon I asked for a synopsis of the next section. Instantly the following was given :—

" 'First of the processional of pilgrims at Mass, with the appearance of the Abbey Church and pilgrims, stressing the *colour* that filled the Church. Guthlac is introduced and what he saw on a still night of stars is related. The next scene is Witham, with Hugh ; and Guthlac reappears seeking guidance from one so holy. Hugh is keenly interested in the legends of the Abbey, and in Guthlac's Vision of Joseph. As Hugh celebrates Mass, Guthlac sees in his hands a mystical flame. It also speaketh of Robert.* The fourth : the narrative of the Joseph Chapel, the Fire, and the See of Lincoln.' "

The word "colour" was underscored in the script and is, therefore, italicized. Mr. Lloyd now asked a question :—

"Can I verify the vision ?

" 'Yea. The clark. In his biographer, Adam of Eynsham, in Latin.' "

"This," comments my friend, "is of Guthlac's vision. This Adam of Eynsham is the same name given before, and which I have sent you from Stanley's office. I did not have the MS. with me at the time and could not then make it out, but the name is perfectly clear in this record of yesterday. I have already written you of the Child in the Chalice, of which I know nothing. . . . There is something wonderful behind all this. I wish you could see the power and rapidity with which these two parts of Hugh have come. By Easter it should be complete."

On Wednesday, 28th March (Wednesday in Holy Week), he wrote again, sending me the last two parts of the "Hugh" story as transcribed in full, and he says :—

"Although I am almost too tired to do more at present,

*See also script of Brother Symon, part published under the title of "Memories of the Monks of Avalon," Beddow, Anerley Station Road, S.E. 20.

1/- net, post 1/2.

something impels me to send you the last sections of Part IV, so that you may have them just as they have come, and with the post-marked dates to prove this unbelievable miracle. These four sections on Hugh have come on four successive Mondays without fail, and the third part was so long that I was much exhausted. Because of this I begged that the last part be broken up. The first of its section came on Monday afternoon, and runs to fifty-one pages of script; the second section, with the building of the Chapel (to me, one of the loveliest bits yet given) came this afternoon; the last part, the end, on Lincoln with an 'afterword' on the ruin, will come on Easter Even. There are a number of errors in the three parts I have sent you, for I copied them directly from the script before I had written in the script. (N.B.—He always writes each word very small in the centre of the big whirling letters, so that he retains the clue as he goes.)—[F.B.B.] Also, do not judge the fourth part, for there are a number of slight phrases which I am going to ask to recast. Merely look upon this part as in the rough. The paragraph on the Chapel I have only read twice, so do not judge my punctuation, for I shall make you now the first copy. First, to count it. . . . I have just done so, and it is twenty-eight pages long!"

The four parts fully justified my friend's good opinion, and when published, as I trust they may be soon, they are bound to command attention, not merely from the wonder of their appearance as the work of an intelligence obviously superior to and independent of the mentality of the human agents concerned, but from their intrinsic merits as literature of the highest order. The scope of the knowledge displayed is encyclopædic in its range, yet nowhere is the result laboured or pedantic. The descriptions are vivid and image-creating. The pages live; and we gain a balanced and harmonized view of the greater social and political movements of the time and the relations of the chief actors in the drama of this historic period. But, as Mr. Lloyd remarks, the concrete acts of life are not all the facts of life, and it is largely the intention and the spirit which expresses itself in act that counts in a spiritually true survey such as these scripts seem to offer; and if we may suppose that sphere of thought and activity which lies above the threshold of mundane actions to be a sphere of causative impulses and their necessary interactions rather than one of ultimate results; of the evolution of character and purpose and their full possibilities rather than the dwarfed and limited expression of those possibilities capable of fruition here; then we may better form a judgment of the intrinsic truth of a record which may, to our minds, savour more of romance than actuality, since it will contain much that *should* have been, that *might* have been, had the will of the spirit of man not been hampered by external oppositions, or neutralized by internal contradictions and weaknesses in the persons of the leading actors in the drama, and in the imperfect social and political development of the world of those days.

To the higher consciousness it may be that where the historic record of any period reflects confusion and failure, the faithfulness of the record from the human point of view is not for that very reason a perfect criterion of Truth, but a record of *unfulfilment*; of that which *should* have been, *might* have been, that failed to materialize in act, yet *is* nevertheless as a spiritual verity, destined at its appointed time to manifest itself in a greater measure of fulfilment, when the recurrent cycles of history provide the means for its more perfect expression *in act*. In this sense, the romantic story of Glaston may be tentatively true of its past, and prophetically true of a future yet to be achieved. Names and minor circumstances will change, but the character and intent of the original spiritual impulse cannot change, and little by little it will find more perfect channels for its manifestation.

"Last night," says my friend, writing me on Thursday before Easter, "I sent you the first parts of Section IV. All has come in these four weeks, on Mondays, except this of yesterday, and the end that will come the day after to-morrow, for I could not take such a long section at one time. I am merely stunned, for I have only the most casual knowledge of architecture, my friend has none, and no interest in it. Yet here is the mass of material! Part I runs to 55 pp. of script; Part II to 61 pp.; Part III to 73 pp.; Part IV, section i., to 51 pp., and the Chapel to 28 pp. The dates are: March 5, 12, 19, 26, 28, and the last will be 31.

"Because of the length there have been one or two repetitions in Part III—merely synonymous words having been asked for. In Part IV there are one or two similar changes, noted in ink, and there are one or two words that I do not quite like. The paragraph of the Chapel has gone to you exactly as recorded, word for word.

"Here are one or two odd notes:—Yesterday, after the 'Chapel' was given, I asked the meaning of 'flaws' and was told:—

" 'The old masonry was not solid. The arches (the word 'tower' is written above this) of Winchester fell through them in the time of the Red King.' "

Compare this with the script of "Brother Symon."

" . . . the yeare before the king was slain in the Boldrewood. Laus Deo ! Much ille didde hee, and ill did hee brynge on ye Minster. Ye towre all tobrocan on him after ! "

Readers will be desirous of knowing something of the nature and style of the communications of which I have been writing, and the limits of our space may perhaps allow of the inclusion of one of these. I have chosen that on the Chapel, and other buildings, given on the 28th March, 1923. It follows the story of the visit of Guthlac to Hugh at Witham, and how he became interested in the Abbey in the vale of Avalon. He had learned from the Glastonbury monks the legend of the coming of Joseph, and the story of the Holy Grail,

"the vanished Cup, brought to the forest-land from the deserts of Palestine." The script proceeds :—

"Though miracles found scant favour with Hugh, yet as he left the halls of the Minster the holy power of the past stirred within him. . . . He thought of Ine, who seized the huge blocks of stone left by the forgotten conquerors, to raise the round triumphal arch, the barbaric arcades and squat unbuttressed tower to mark Christ's triumph over the wilderness. Thus the chapter was to rejoice in one on whom they could rely in this day of disorder, for the Prior of Witham often rode to them through the cleft in the hills, and whenever he passed from cellar to guest-house much waste was saved by his firm counsel. But it was among the masons that he loved to tarry most, winning even Guthlac to the simple beauty of a design for a Chapel that might hallow and enshrine the vision of the Founder. In the mighty church of Herlewin, hewn with rude axes, a pile of massive piers, huge square buttresses supporting a lengthy nave and wooden roof unribbed by stone, Hugh saw the flaws that weakened the masonry of those thick walls builded for eternity. Beside it (i.e., Herlewin's work) stood the stronger fabric of Henri, with new windows formed by the interlacing of round arcades ; and the work of Robert who, completing the long line of the cloister, added deep-recessed doorways, raised the Bell-tower, and embellished window, door and capital with such a profusion of 'chiselled' ornament that the whole seemed to the Burgundian to be the fanciful creation of the Southland, strange as a brodered baldric on a brawny Norman warrior.

"Now, while the workmen began to labour under his direction, either through the jealousy of Peter, or carelessness with the altar lights, flames fiercer than any kindled from a Danish battle-brand swept the monastery on a night of high winds. For miles across the fen blazed the fortress, a monstrous torch* in the darkness, before it fell a blackened ruin. And none would have known where to turn save that Hugh heartened the Brethren, and by his power with the Angevin, obtained the services of Ralph FitzStephen to carry on the work again. Then the Chapel of Mary rose from a base of rock-like strength, lightened with lofty pillars.† Naught could exceed the grace, austere and delicate, of pointed arch, narrow rounded window, clustered shaft, and slender turret soaring as the soul doth soar from the earth-born foundation ; nor the splendour of the ceiling, wrought of such living fire as bathes the thunder-shapen‡

* Originally written "Beacon-torch" but altered by direction later.

† The term "pillars" here is used in the sense of delicate shafts attached to the walls.

‡ I had altered this to "shaken," but Mr. Lloyd has corrected me ; he says it alludes to mountains thrown up by the convulsions of the earth. F.B.B.

pinnacles. And in a later time when Hugh stood at the Altar, a Voice, vast as that which echoes down a mountain gorge, sounded through the shadowy aisles, and through the Chalice in his hand there burned an unearthly light. Therefore, many believed with Guthlac that the Grail, lost centuries ago by selfishness and sin, had appeared once more among the monks of Glastonbury."

The last part, given on Easter Even, concludes thus:—

"Ruined arch and broken tower mark in Avallon the close of that mighty age when conquerors and their fierce men-of-war bowed reverently to the simple goodness of the Saint through whom God spake. But Hugh's great Minster still rises from the hill of Lincoln, the first perfection of pointed art, the first expression of the soul of Angleland. And as long as the wondrous fabric endures on earth, so long will live the memory of the stalwart Bishop-Builder whose passing made a stir among the stars."

The sentence which runs "beside it stood the stronger fabric of Henri" was questioned as not being quite clear, for there were not two churches side by side. The explanation was at once given thus:—

"'Mingled' with it, and, of course, new buildings. Herlewin of course did not complete all he started."

Mr. Lloyd had questioned a reference to the Galilee in another part of the script. The answer came:—

"There was a porch, not a perfected thing as ye now see. This all can be proved: And the part of Robert, influenced by the Crusades. Axes were used in Herlewin's day: the chisel being a later tool not known until the days of Robert."

In reply to a question as to the "period" of the Chapel:—

"At this time, the Window was emerging from the round lights to the Rose. Henri was near the lancet with his new windows in the triforium."

"You will not believe me," says Mr. Lloyd, "but I do not know what 'triforium' means."

Except for a short note containing a few corrections to the script, written on April 2, I heard nothing further until the end of that month, when I received from Mr. Lloyd a letter dated the 20th, in which he relates a most astonishing experience. After the completion of the "Hugh" tale on Easter Even he had a week's rest, but about the middle of April he was told that there was a further long message to be given—either on the coming Wednesday (18th) or on the Thursday, as might best suit him. In spite of his feeling not quite fit, he thought it was best to try for this on the Wednesday evening at 7.30. Both he and K— L— were tired, and not in the most serene of moods. But as soon as the writing commenced he was surprised to see Latin rolling out at

the usual unceasing speed, and the flow kept up until he confesses he felt dizzy.

"Without pause," he says, "*thirty-four pages* of Latin script were given in half an hour; not separated, but flowing as it is in the English script. Not once was there a hesitation, and the entire thirty-four sheets are as smooth as any of the English recorded, and with the words and letters all run together. I know little of Latin—have not studied it since 1900, and was a very indifferent student of it; and my friend K.L. knows far less of it than I do. After these thirty-four pages were recorded, the following was written:—

"*'THE METRICAL LIFE OF HUGO. A DESCRIPTION OF THE CATHEDRAL. We THINK this is translated.'*"

Next morning, the 19th, Mr. Lloyd spent at two big public libraries in the vain hope of discovering traces of such a "metrical life," but in vain. Then he called up, on telephone, an Anglican educational headquarters, and found that they too had no copy. He did not know what to do, so, in the afternoon of the same day, he asked for advice and received this answer:—

"If ye read each line, we will translate verbally."

"Then," he says, "followed the most extraordinary experience of the record. I, who know little or no Latin, had to take each word separately. Finally, a system was arrived at. On one set of papers I took the Latin words separately, and had them written out. Then I asked that the lines be indicated, and this was done by a dash. I then took the script, marking off the words, writing in the Latin (in between the big letters, as he always does), and making a dash at the end of a line. Then, after one or two lines were thus clarified, I got another set of papers and took the translation on this.

"Thus we toiled until 5 o'clock, and not once was there a pause in the control, nor a failure of precision! In the rewriting of the Latin words there were practically no errors, only a few in the terminations of the words; this staggers me when I think of the speed at which the matter came. Then, fortunately, Evan Paget came in and witnessed the recording and the weaving between the three sets of papers. He was as staggered, perhaps more so, than we were, for he understands Latin. At 5 p.m. we had little more than half finished the matter. Then, at 7.30, we took it up again, and by 9 p.m. had the complete writing in of the Latin words, of the papers in which the Latin words were given a second time; and lastly, the set of papers bearing the translation. I shall keep and file the three series. . . . W—— is now on the trail to find a 'metrical life of Hugh,' but has found nothing as yet in any of the libraries where I have looked."

And now comes in the merit of my casual purchase of a life of St. Hugh, in November, 1921. On receipt of the script I had

bethought me of this, and I lost no time in comparing the facts chronicled by the writer (Revd. George Perry, M.A., Canon of Lincoln. London: J. Murray, 1897) with those related in these extraordinary writings, and I was able to tabulate a number of amazing coincidences. It was evident that the Life as given in the script corresponded to facts of history, not only in its main outlines but also in much of its detail. Now comes the strange story of the receipt of the "metrical life," and here again I was able to assist my friend, for the whole of the Latin version was printed in Mr. Perry's book (in an Appendix), in all, one hundred and thirty-one lines in length, and containing the account of the building of the Cathedral at Lincoln.

I accordingly copied and sent Mr. Lloyd the whole with my letter of April 30; but I had not the English of it and I did not know whether it had ever been translated.

Sunday, April 22. "I have told you the most staggering experience of all—this Wednesday past—the thirty-four pages of Latin and the next day, the verbal translation! I have hunted and hunted for a "Metrical Life" and can find none. There is no copy at either of the big libraries. It has really worried me. Here are the first and last lines of Latin. I have found a translation, and mine seems far more literal!

- 1st line. *Pontificus vero pontem facit ad paradisiū.*
- 2nd „ *Provida religio proviso religiosa.*
- 3rd „ *Ædificare Zion in simplicitate laborans.*
- 4th „ *Non in sanguinibus et mirâ construit arte.*

* * * * *

Last lines *Inde columnellæ quæ sic cinxere columnas*
Ut videantur ibi quandam celebrare choream.

"The Latin came in the usual separated line, except in the words 'Errans,' 'ignara,' etc. These are written separately, with a raising of the hands and a comma after each word. One or two semi-colons were put in (note these), and a circumflex over 'mirâ' and 'naturâ.' In the copy I sent you the punctuation is just as it came, no more and no less. The complete thirty-four pages were written in half an hour; but to have no question, I shall say, less than forty minutes, without pause. How the Latin was separated and the lines indicated is the story for my next letter. Except for this, the copy I enclose is the exact record for Wednesday night, April 18."

Philip Lloyd's solemn attestation is appended to this letter. In the transcript which my friend posted me by the following mail, I have noted a few more differences, but it is not possible for me to say whether these are proper to the original script or are his own inadvertent errors in reading or copying. Such are in line 13, which in my copy reads:—

"Curvum, quæ rectos solet incurvare diaeta."

Whilst his transcript has :—

"Curvem quos rectos solet incuvare diaeta."

Line 16 in the two may be compared thus :—

(1) as printed. *"Mater nempe Sion dejecta jacebat et aercta."*

(2) script as copied. *"Mater namque Zion dejecta jacebat et arcta."*

Line 23 do. (1). *"Surgentisque status formam crucis exprimit aptam."*

(2). *"Surgitisque status format crucis exprimit aptam."*

Line 28 do. (1). *"Evolat ad nubes paries ad sidera tectum."*

(2). *"Revolvat ad nubes paries ad sidera tectum."*

Line 40 do. (1). *"Altera fulcit opus lapidum pretiosa nigrorum."*

(2). *"Altera fulcit opem lapidem pretiosa nigrorem."*

Lines 42, (1). *"Non tot laxa poris sed crebro sidere fulgens."*

43. do. *Et rigido compacta situ ; nulloque domari."*

(2). *"Non tot laxa poris ; sed crebro sidere fulgens, Et rigido compacta sinu nulloque domari."*

Line 46 do. (1). *"Pulsibus, et solidum ferri penetratur aceto."*

(2). *"Pulsibus et solidum forti penetratur aceto."*

Line 48, (1). *"Ambiguas utrum jaspis marmorve sit ; at si*

and 49 do. *Jaspis, hebes jaspis, si marmor, nobile marmor."*

(2). *"Ambiguas utrum jaspis si marmor nobile marmor (as first given by the communicator ; afterwards spontaneously amended and expanded as) :—*

(2). *"Ambiguas utrum jaspis marmorve sit et si Jaspis hebe jaspis si marmor nobile marmor."*

The expansion of the last made the whole number of lines fifty-one instead of fifty as originally given.

When searching for the Latin translation, Mr. Lloyd asked his communicators where this could be found, and whether they could put him on the track. The answer came :—

"We strive to do so. Ye will find another English translation differing from your own in a book on England : 'Social England in the Ancient Days' by one named, we think, Coulson."

"In the last word," he says, "I could not make out whether it was Coulson or Coulton. I was to find it to be Coulton."

A short time before writing this letter (May 4) he had received the article on Glastonbury, published in *"Psychic Science"* for January, 1923, now reprinted as *"Memories of the Monks of Avalon,"* and had read the script telling of the round form of the first Christian Church. He was about to close this letter when it occurred to him to mention this idea of the Chapel of St. Joseph being circular.

"My friend," he says, "has not seen the pamphlet. Instantly, and without a moment's pause, the following pages were written, and I post them to you."

I have the original script in pencil, with the words written in small by Mr. Lloyd, and I give it here :—

"Joseph did build as ye have said, in a Circle : but Patric and David did renovate his building. At the British Museum be a picture taken from an ancient plate formerly attached to one of the pillars of the Ealde Churche. It presenteth the first Chapel of Christian worship in Britain. The Chapel of Joseph shapen like a parallelogram sixty feet in length with a window East and a window West, likewise two doors, all builded of wattles and thatched with rushes. In this fashion was it builded, and so it stood when Ine added his glory of the New Building. Know ye of the Abbats' Way ? "

To the concluding question, enquiry did not bring a solution. We may get it later. In reply to the further question, "Why did you not speak of the circle ?" the answer was given :—

"Why, because all the dwellings made of primitive wattle and daub were so shapen, round or like to hives, and we did take it for granted that so ye would picture it."

On the 9th May, Mr. Lloyd sent me the English version he had received on the afternoon of April 19, under conditions stated above. Evan Paget was present and attests the coming of the script between the hours of 3 and 5, and again between 7.30 and 9 p.m. "Here," he says, "is the record. It merely leaves me speechless. The last Latin I had was in 1900 (Cicero).

"The providing religion, the religious Providence
Of the Pontifex makes a bridge to Heaven,
Eager (labouring) to build Zion in simplicity
Not in rigid forms (bloods). And with wonderful art he
constructed
The work of the Cathedral Church, which while being built
(he)
Not only yielded work and aid to his people
But the fruit of the labour itself, stones, frequently
Sculptured, he carried in his hod and the mortar to bind them
The weakness of the toiler is supported by two sticks
That uphold the work of the hod
The faith of an omen in him, he soon
Rejects the work of the two sticks
The diet that is wont to bend now makes straight.*" "

"O splendid Leader of the herd ! Shepherd working
without reward
How grandly arises the new structure of the Church
For the Mother Zion fell, but is held confined within
limits

*This refers to a story of a cripple who was cured by carrying St. Hugh's hod and it is also told in the "Legenda of St. Hugh." F.B.B.

Erring, ignorant, languishing, worn in body, sharp,
needy,

Vile, ashamed ; Hugo lifts the fallen, aids the aged
Directs the erring, instructs the ignorant, heals the
sick,

Renovates the aged, sweetens the sour, nourishes the
needy,

Clothes and decorates the vile and torpid.

Overthrown is the old wall and a new wall erected

And an apt form he gives to the rising cross

Three integral parts he unites by arduous labour

There is a very solid dam for foundation

From the centre, and a wall rises in to the air to
support the roof.

So the foundation is buried in the belly of the earth
But the wall and roof are open, and by a superb
attempt

To the clouds opens the wall, to the stars the roof.

The priceless value of the material competes with
the study of art

For like the feathered birds, that which is

{ named }	an	{ arch }
{ called* }		{ nave* }

Expands widely its wings, and in the action of flying
The clouds are hindered, hanging themselves upon
the solid columns

And a sticky liquor glues the white stones together
In all of this the hand of the artist is noticed neat as
a fingernail.

And the wall constructed from a heap of those (stones)

As if disdainful, denies to continue

The neighbouring parts, it appears not like art

But like nature, not like things put together, but
one piece

Lat.
*(Materies)

Another precious material* supports the mass of
black stones

Not content with one colour

There is no opening in the pores, but a shining mass
of stars

And this in a rigid form not held by iron

But by art bound together.

Where the surface is washed by fine sand-dust

And the solidity is worn away by the force of the acid

If you look at the stone, the mind is deceived (sus-
pended)

Whether it be jasper or marble, and if

Jasper, dull jasper, if marble, noble marble

* In both cases the alternative words are written in one above another.

Here are thin columns joined into big columns
As if they were going to surround them in a chorus
(dance). "

On reading this literal rendering of the poem, the meaning of some words were asked for.

Q.—"What is the meaning of the first two lines?"

"Should be by the Pontifex made. The Church is the bridge built by the Bishop to Heaven. Providing, is also prudent: it provides. The religious providence means:— 'Heaven, eager to build, sends Hugh to build up Zion in simple peace and innocence, not through wars, feuds, and the rigid forms of man.' "

Q.—"Please explain 'the material competes with the study of art.' "

"That the priceless material is excelled by the artistic work. Do you see? Leave. It is near the roots."

Scholars may smile at the extreme crudeness of the Latin, but it must not be forgotten that the translation was given almost *word by word*. The difficulty of importing sense and clearness into such a work, or establishing a sequence of meaning would be a task insuperable to most of us. "It seems to me," says my friend, "that the translation was made at the very moment."

Mr. Lloyd will, I feel sure, forgive his editor for suggesting also that a narrower inspection of the original script may yet reveal, in some cases, a mistaken reading. In view of the nature of the writing, I should consider this by no means unlikely.

On Monday, April 23, he found the book named in the script: "Social Life in Britain from the Conquest to the Reformation," by G. G. Coulton. Cambridge Press, 1918; and on p. 472, xiii., a passage on Lincoln Cathedral, differing much from that given here, and omitting some passages and lines. In Murray's 1881 "Handbook to the Eastern Cathedrals," on p. 356 he found three lines of the Latin and a footnote reference to the Appendix, in which he found a long selection from the Metrical Life of St. Hugh in Latin.

On Friday, April 20, he got the English rendering by C. L. Marson, in his "Hugh, Bishop of Lincoln," and with this we must close the present article.

On April 27 he wrote a note which crossed my letter, saying:—

"After searching all over the town, and finally going through every book on English Cathedrals in the Architectural Library, I at last found, on Monday, April 23rd, a book containing part of the Metrical Life, the Latin 'Life.' There are about forty-five lines—no word left out, no root incorrect, and but a few errors in terminations! Also the translation is extraordinary. In a few days I shall send you the complete record. I have been too fatigued to copy it myself. One supplement I should make, as I

sent you the first and last lines : the Latin was given on Wednesday, April 18, the separating of words and the translation on the next day. On Sunday night this was written :—

“ *We wish to tell you of an error in the next line before the last, and of a line left out :—*

“ *Ambiguas utrum jaspis marmorve sit et si
Jaspis hebe jaspis si marmor nobile marmor.* ”

All the fifty odd lines of Latin had come without pause in one half-hour ! Is it to be wondered at that there should be some clerical defects or deficiencies ?

PROSE TRANSLATION BY C. L. MARSON.

N.B. Mr. Marson's version is in prose, and does not mark the conclusion of the lines. It has been thought better to divide them here in order that a better comparison may be made by the reader.

*The prudent religion and the religious prudence
Of the Pontiff makes a bridge to Paradise
Toiling to build Sion in guilelessness
Not in bloods. And with wondrous art he built
The work of the Cathedral Church ; in building which he
Gives not only his wealth and the labour of his people
But the help of his own sweat, and often
He carries in his pannier the carved stones and the sticky lime
The weakness of a cripple, propped on two sticks
Obtains the use of that pannier
Believing an omen to be in it : and in turn
Disdains the use of the two sticks
The diet that is wont to bow the straight makes straight the bowed.*

*O ! remarkable shepherd of the flock and assuredly no hireling
As the novel construction of the church explains
For Mother Sion lay cast down, and straightened
Wandering, ignorant, sick, old, bitter, poor,
Homely and base : Hugh raises her when cast down, enlarges her,
straightened,
Guides her wandering, teaches her ignorant, heals her sick,
Renews her old, sweetens her bitter, fills her when empty
Adorns her homely, honours her when base.*

*The old mass falls to the foundation and the new arises
And the state of it as it rises sets forth the fitting form of the cross
The difficult toil unites three whole parts
For the most solid mass of the foundation
Rises from the centre, the wall carries the roof into the air*

*So the foundation is buried in the lap of earth
But the wall and roof shew themselves, and with proud daring
The wall flies to the clouds, the roof to the stars.*

*With the value of the material the design of the art well agrees
For the stone roof talks as it were with winged birds
Spreading its wide wings, and like to a flying thing
Strikes the clouds, stayed upon the solid columns.
And a sticky liquid glues together the white stones
All which the workman's hand cuts out to a nicety
And the wall built out of a hoard of these
As it were disdaining this thing, counterfeits to unify
The adjacent parts ; and it seems not to exist by art
But rather by nature ; not a thing united, but one.
Another costly material of black stones props the work
Not like this, content with one colour,
Not open with so many pores, but shining much with glory
And settled in firm position ; and it deigns to be tamed by no iron,
Save when it is tamed by cunning ;
When the surface is opened by frequent blows of the grit
And its hard substance eaten in with strong acid.
That stone, beheld, can balance minds in doubt
Whether it be jasper or marble ; but if
Jasper, dull jasper ; if marble, noble marble.
Of it are the columns which so surround the pillars
That they seem to represent a kind of dance.*

I have but little to add in conclusion. My friend, so far from being wishful to publish the experience, has needed some persuasion on my part to accord me the permission ; and he has done this, I am sure, because he is influenced by my conviction that the world needs the witness of such manifestations of spiritual power and guidance, and that a certain responsibility in this sense attends the bestowal upon the recipient. Experiences of this nature clearly link themselves with those which our French scientific colleagues are now bringing to light, and which Dr. Osty calls "supernormal cognition." This is why I have chosen the title "Metagnosis" for my paper. It is well that we should seek to establish the perpetuation of normal human cognition on the other side of the Veil ; it is a far greater thing and a more hopeful and beautiful thing that we should discover a new sphere of extended knowledge and experience in the unseen, and yet in our midst, in whose powers and privileges we may even here be conscious partakers, aided and taught by those who have attained a loftier spiritual estate, and the range of whose sympathies and intelligence transcends our petty limitations, embracing in its angelic survey the kaleidoscope of human experience through the ages of its painful evolution towards ends of beauty and wonder apprehended here but dimly by faith, but there revealed to the awakened spiritual vision.

COMMENT ON THE ABOVE.

THE experiments of Dr. Osty establish the reality of supernormal cognition of the lives of persons submitted to the percipients. He shows that an article touched by the person cognized, even in the long past, can awaken the supernormal faculty. He refers this cognition to a transcendental plane of thought (using "thought" in its psychological sense as covering all mental activity, conscious or not), and he infers a transfer on this transcendental plane quite other than what is usually understood by telepathy. The transcendental influence is interpreted to the conscious mind; but though other extensions of this faculty, which he calls "metagnomy," are not denied, he restricts his investigation to the faculty applied to a human objective; and for this he finds that some link, either a material link (an article of clothing, a letter, etc.), or even a mental link—some superficial knowledge of the person to be cognized at a distance in time or space—in the mind of the questioner is required. He has not found instances of cognition of general events; even the war was not foretold apart from the share of cognized persons in it. He does not admit external intelligences in these cases.

The present instances, therefore, differ sensibly from Dr. Osty's cases. The information given is historical, quasi-historical and literary. The metrical *Life of Hugo*, unknown both consciously and subconsciously to both experimenters and in a language unknown to the automatist; the translation of the Latin given in the same way and the historical details referring to many persons and to architectural buildings, take them out of the category treated by Dr. Osty, unless they can be referred to knowledge possessed by Mr. Bligh Bond himself and transferred through his letters to the percipient.

However improbable this may seem, it is not impossible, as some of the metagnomic experiments prove—the mere touch of a letter giving the most complex details of the writer's mind.

That the scriptors refer the communication to a "guardian angel" is not to the point here, as there is no means of testing the claim, even if it were not notorious that much automatic script which the writers themselves honestly believe to be external really comes from an unexplored stratum of their own minds.

If this be not the case in this instance, and taking the good faith of the writers for granted, and that the historical information stands the test of extensive agreement with reliable historical data, the inference of external intelligence is almost unavoidable; but if there be really such external communication, that removes the script from the kind of cognition analyzed by the distinguished French experimentalist.

It is "metagnosis"—supernormal knowledge; not "metagnomy"—supernormal faculty—that is here in question. The *result*, rather than the faculty, is the primary fact.

30th May, 1923.

S. DE BRATH.

THE EARLIER MEDIUMSHIP OF EVAN POWELL.

From Notes by Mr. H. W. Southey.

THE chronicle of Evan Powell's remarkable mediumship, as witnessed in his recent work at the College, may be usefully prefaced by a reference to the experiences of Mr. H. W. Southey, a valued citizen of Merthyr Tydfil, and for many years editor of the "Merthyr Express," a leading South Wales newspaper. This gentleman has kindly furnished us a record dating from a period some thirteen years back. This we feel to be most helpful in gauging the nature of his mediumship and its development.

Mr. Southey's record, being much too long for publication *in extenso*, we must be content to give readers of "Psychic Science" a view of the more salient features likely to be helpful to them.

It seems that Mr. Southey had the misfortune to lose a much-beloved wife after a brief illness in 1905, and that his attention was shortly afterwards drawn to the work of spiritual mediums in a sympathetic way, by the receipt of certain spontaneous messages purporting to come from his wife, and relating to matters of fact which, though trivial in themselves, were yet of a verifiable nature and quite unknown to the medium through whom they came. The more striking of these were also unknown to himself. This disposed, in his mind, of any theory of telepathy as accounting for them.

Meeting the lady medium shortly after this, he received other messages concerning matters unknown to him, which he also verified by the aid of a brother-in-law. He was also reminded of an incident which he had wellnigh forgotten, when he had given a man a sovereign and this man had put it into a seal-skin purse. The episode was offered for identification by the man himself, who gave veridical details of his life and passing, taking him through a succession of scenes, some in a tropical plantation, up to the scene of his sad end in an American hospital, finally mentioning the giving of his name on a sheet of writing paper, describing the colour of the paper and the

signature. This paper was still in his possession and the description was accurate.*

Four years later, in October, 1910, two old friends (a lady and gentleman) came to see Mr. Southey at his Herefordshire home, on their way to Merthyr from the North of England, and they stayed the night with him. He went to bed about 11 p.m., after a talk over old times, and having blown out his candle, composed himself for sleep, lying on his right side facing the door of his room. In this position he was aware of a light "about the size and colour of a large candle" between him and the door. This he at first thought to be a reflection from the landing light; but it glided along to the end of the room and back again, resting at last opposite to him. The mirror of his wardrobe gave no reflection of it when it passed.

To make sure it did not come from anyone carrying a light, across the landing Mr. Southey got out of bed, opened the door and went out. Not a soul was about, so he returned to bed and watched for the reappearance of the light, but fell asleep, waking to hear the clock strike one. He then felt a strange pressure upon his back and shoulders which he was unable to shake off. He sat up in bed. All was dark. He lay down again and the pressure increased. He then thought that there must be someone in the room, but could neither see nor hear nor feel anyone, though he leaned out of bed and put his arm beneath it. Again the strange pressure and a sense of aching. He sat up with the intention of getting a light, when he saw a pearly-grey cloud of vapour forming just where he had seen the light. A cold current of air blew past him, just as if door and windows had been opened. He now felt assured that this was a psychical experience and interested to see the experience through to the end. As he watched the luminous cloud, its centre became more brilliant, glowing with a pale golden light out of which a face gradually took shape, and in less time than it takes to relate, the features of his lost wife developed, and the vaporous haze disappeared, leaving the figure standing fully dressed and with a carved ivory brooch, a favourite ornament of his, at her throat. "I was so overcome

*His fellow-patient had promised him that he would write to Mr. Southey after this man's death, and for proper identification he got the dying man to write his name in pencil at the foot of the sheet. Mr. Southey at once identified the signature.—ED.

with this," he says, "that I could only exclaim 'Oh! my darling; thank God for this—for this I have been long waiting.'" The face, he says, was perfect, the eyes sparkling with the animation of life and expressive of intense pleasure in having achieved the end for which she had made this effort. The figure turned half-round, so that he was able to observe the full rotundity of the form and at the foot of the bed turned again and looked at him with a sweet smile. He spoke to her all the time, but heard no reply, only being conscious by her expression that he was understood. He then asked if she would take his hand, and she came slowly towards him, putting both arms forward, and he was witness of her double clasp, but unable to feel it. In this position the figure began to dissolve from the head downward and appeared to fall to pieces in a shower of imponderable fragments. At the same time the room, which had been filled with a pale golden light, was plunged in darkness.

After this experience, Mr. Southey says he identified himself with the Spiritualist movement and, at Merthyr, became a witness of Evan Powell's Sunday expositions under trance control. Evan Powell had by this time begun to develop telekinetic powers, and at a sitting with him at a friend's house he was shown a beautiful little bird of foreign origin, claimed to have been an "apport" at a recent séance. Powell submitted to the usual conditions of search and tying. There were about twelve sitters and Mr. Southey was next to the cabinet on the right of the medium. The only light was a faint beam from the hall, beneath the door. Sitters were touched upon the knees as soon as Evan Powell passed under "control." A child claiming to be the daughter of two sitters present, made her presence known by touch, and Mr. Southey noted the obstruction of the light from the door, as by a child's body. Later the "control"—one "Abdullah"—suggested that the light be turned up to enable Mr. Southey and another male sitter to go into the hall and look in the medium's coat pockets. This they did, finding all empty but one, in which was a small live bird of brilliant plumage—not English—which twittered as he held it. A lady of the house took the bird and put it with the other. After other phenomena, Mr. Southey became aware of the contact of a hand which he recognized as that of his wife by the contraction of the sinews of the thumb and forefinger which had been the result of an abscess.

Some months later he attended another séance for the purpose of witnessing the so-called passage of matter through matter.

INTER-
PENETRATION
OF SOLIDS.

A cabinet had been wired off from the room with a wire door, for the enclosing of the medium.

Powell was examined as usual, but left unbound.

There were the usual touches felt around the circle. Several small objects which had been upon the table were flung across the room to various sitters, and touches of hands were felt. When the light was restored, all the articles which had been inside the wire cage were found scattered about the floor, and the locked fastenings intact. I took the extra precaution of placing my foot across the cage.

In 1917, Mr. Southey unhappily lost his eldest son, a Major in the Welsh Regiment, who was fatally wounded at Gaza on

PORTENTS
OF DEATH;
THE LEWIS
GUNS.

March 26th and died on the 31st. For nearly

two months before the event his household was

disturbed by a singular racket at all hours of

the day in their three sittingrooms, just as if

half-a-dozen men were engaged in ripping window-shutters or other woodwork in pieces. Repeated attempts to discover the origin of the noises failed. The sashes were all firm; but this was the ripping, not the rattling, of woodwork. Mr. Southey was much disturbed and thought of his son, from whom he had heard a month before with a good account. Then came the news of the serious losses of the Welsh battalion at Gaza.

On Saturday, the 31st, a soldier of the regiment who had gone out with Major Southey returned, bringing a brief letter from him, asking Mr. Southey to show this soldier his collection of curios and give him a hearty welcome, as he was a good fellow. Whilst talking to this man the same unaccountable racket started afresh, and it lasted during the whole conversation, so that Mr. Southey had to explain that it was something for which they could not account. It was on this day that Major S— died of his wounds. A further appointment was made to show the curios, but the soldier never called again. Mr. Southey heard of his son being wounded on the 3rd April, and of his death on the 6th. On the 8th came a letter from Major Southey, written on the 22nd March, in which he spoke of having eight teams of Lewis gunners with him being put through a course of training. Thus the extraordinary racket received an

explanation as a repercussion of the deafening noise of the guns, sympathetically conveyed.

Evan Powell was very anxious to show his sympathy in a practical form by arranging some sittings for the purpose of getting into touch with Mr. Southey's son. Their dates have, unfortunately, not been recorded, but they began in the autumn of 1917, in the presence of Mr. Southey, his daughter, and a gentleman friend. Evan Powell was placed in a cabinet, formed by a screen across the corner of the library, near the fireplace. Major S—— had often said to this gentleman that were it possible for him to return after he had passed over he would take care that his friends should know. Powell brought four other sitters—three gentlemen and a lady known to the Southeys.

The medium was examined by Major Southey's friend, and was safely corded into his chair. Inside the cabinet was placed a small table, on which was a bunch of toy bells, a trumpet, and one or two other articles. The usual preliminary phenomena were repeated, and a child-entity materialized in the darkness, shortly afterwards joined by a second, who romped and skipped around the circle with her. The well-known "control," "Black Hawk," acted as the "Master of Ceremonies," addressing various entities who seemed desirous of entering the circle. Then came a succession of lights, mostly in Mr. Southey's direction, the "control" meanwhile talking in a coaxing tone to "the lady," asking her to come in and not to be afraid. Others he ordered away. By and bye he said the lady would come—it was all right. Then he said, "She is here," and the sitters waited in silence. A voice broke the silence, uttering the Christian name of Mr. Southey's wife, and the same voice called on his daughter by name, "so clearly," he says, "so perfectly in the old familiar tone, that she was completely dumbfounded and unable to speak in reply." An assurance of another son's safety followed. Soon afterwards the "control" said "Big man coming now." Two of the sitters felt someone standing behind them, who came into the circle. Then Mr. Southey felt a hand on his arm, and a voice in his ear said "Father," in a tone of happy surprise. The voice seemed like his son's voice, but any doubt he might have felt was removed when the form passed to his friend, and laying a hand on his shoulder exclaimed in tones of emphasis and distinctly

heard by all, "P——, it's all true! it's all true!" All in the circle were greeted by name. In the lady's case, she was addressed by her maiden name, as Major Southey would have done, since he had known her from her girlhood. Explanatory of the words "It's all true," Mr. Southey says that his son and his son's friend often discussed Spiritualism, and the former had seen two apparitions for which he could not account; yet he sometimes doubted, and hinted to his friend that he thought his father was "a little bit gone upon" the subject.

At another sitting, just as the "control" announced the coming of Major Southey, a big man pushed his way in before him. The "control" tried to put him back, but owing to his persistence said, "Well, let him go into the circle and speak; then he can clear out for the Major." In a few seconds a strong voice was heard pronouncing a surname known to most of the party, then the first Christian name, and then the full name, two baptismals and surname. All knew the man except the son's friend, and they spoke to him. The interest in the event lies in the fact that Major Southey was one of this man's executors, but that since he had gone on foreign service Mr. Southey had to take his place, and had on that very day been engaged in going through his affairs for the final statement for probate. At this séance, Mr. Southey had the chance of a conversation with his son, and was able to put a question asking, as a test, the name of the soldier by whom he had sent a letter. At once came the answer, "I was interrupted in writing that letter by the gun-firing. I sent you a portion of a gun and a small bit of a curio." "This," says Mr. Southey, "was quite true, but not the particular thing I wanted. The soldier had brought me a section of machine-gun cartridges and a fragment of ancient painted glass which my son had picked up in a march across the desert." Later the "control" announced the presence of a gentleman in uniform, who wished to speak to Mr. Southey. Then came a voice announcing "Colonel X——," who established his identity by coming across and saying, in his habitual manner, "My compliments to you, Mr. Southey!" Mr. S—— had had years of business relations with this man, who had filled a position of public prominence, and whose military funeral had been directed by Major Southey.

Evan Powell's mediumship had undergone great development by this time, and many séances were held in the Winter Seasons, 1917-1920, until Evan Powell left for Paignton. The number of sitters increased. When the circle was harmonious it was observed that the phenomena became more distinct, and details easier to discern. Conflict of personal interests created confusion, and the circle had to be weeded and the uncontrollable elements got rid of. Lights became a prominent feature, increasing in size and brilliancy. Many articles were moved about, flowers taken from vases and held to the faces of sitters with the accompaniment of the voices of those who carried them. The form of Mr. Southey's wife was seen by the whole circle on one occasion, rising from the centre and clear to all except, strange to say, Mr. Southey and his daughter, who did not witness this, though they were able to recognize her familiar step and the swish of her silk dress as she moved around the circle. The same occurred in the case of Major Southey—it was the others who saw him most vividly. On one occasion, the medium being bound in his chair, and Mr. Southey on the opposite side of the circle, his son materialized from behind, placing his arms around his father's neck after gripping his shoulders, and with a powerful embrace, his voice spoke "Father," and he was kissed on the forehead. At another séance he had a real surprise, as did all the rest. Major Southey had come about the middle of the sitting after some good phenomena, and his father was made aware of his presence by being suddenly gripped by both shoulders and lifted from his seat to a standing position, being supported by his arms. He heard his son's voice say "Don't be agitated, Father, keep calm ; it will be all right !" His son then embraced him, and kissed him on both cheeks and forehead, and allowed him to be seated again. The sense of pressure, he says, was as solid as in normal life. Major Southey then went over to his sister and embraced her and kissed her also. The sitting concluded with the levitation of the table in the cabinet over the heads of the circle down into its midst. On the striking of a light, the medium was found out of his chair and huddled against the locked door at the further end of the room. Mr. Southey felt a sense of suspicion, and asked that no one should move until he had examined the medium. But although the

LIFTING OF THE
SITTER BY A
MATERIALIZED
FORM.

knotted cord was found lying in an orderly fashion in the seat of the medium's chair, the cotton with which his thumbs had been tied was discovered to be intact as when left on the extinguishing of the lights. "I believe," says Mr. Southey, "that 'Black Hawk' had given us this startling incident to assure us beyond a shadow of doubt of the honesty and truthfulness of the medium."

Early in the Autumn of 1918 a strong circle met, including Mr. Spencer, of Glasgow, who accompanied the medium.

AN ADVANCE
IN POWER.

The musical element was well represented, the singers being quite a little choir. This is always a promising feature in a land of tuneful singers like Wales. A son-in-law of Mr. S—— was with him, and in conversation before the meeting, this gentleman had said, "Now, if only my old friend Hugh McMillan would come, I should be disposed to believe." Mr. Southey answered that this was more than could be reasonably expected. The usual formalities of search and tying were gone through and, as so often happened, the children first manifested their presence, this time mounting to the ceiling and striking it with their bells. The singers sang two hymns, and during the second verse of the first hymn Mr. Southey noted the sound of a grand baritone voice singing closely beside him—so closely that he could feel the vibration of the air and even the expiration from the throat; and the voice approached still nearer until it seemed but a few inches from his face. Then it stopped, and he heard a beautiful contralto voice further away on the other side of the circle. He was astounded when the baritone again began to sing with greater power than before, and the two voices were heard singing together. On their cessation, expressions of wonder were heard from all and of delight at the phenomenon so unprecedented in this circle.

Then Mr. S——'s son-in-law received a hard slap on the knee from a massive hand, and recovering himself asked, "Is that you, Hugh?" and the answer came, "Yes." Then followed a talk as natural as can be imagined between two old friends. Hugh McMillan said that he was now realizing the great fact of his passage from one life to another, and was becoming cheerfully reconciled to the new situation.* The baritone voice,

*Mr. Southey was able to join in the conversation, as he had known Mr. McMillan.

he admitted, was his own. Then "Black Hawk" asked for more singing on the part of the circle, and both baritone and contralto again took part with wonderful effect. "It was," says Mr. S---, "truly heavenly music. Both singers had been accomplished musicians in earth-life. Hugh McMillan put forth such power as I could never have imagined possible from a spiritual form. I and my daughter and son-in-law could feel the expulsion of air as from a deep throat, and incredible vibrations of the voice. We had had the voices—not through trumpets or any similar aids for magnifying sound, but through what seemed the most perfect counterparts of human organs that left nothing distinguishable between the human and the spiritual." The lady vocalist wished them all "Good-night" and, on request, gave her name as "Emma Hardinge Britten."

The development of Evan Powell's powers becoming widely known, he found it necessary to safeguard his gifts, regulating their use in such manner as might best ensure their normal development. He preferred to keep the room already used.

In one of the ensuing sittings, early in 1919, the presence was manifested of a grandson of Mr. Southey, who had been killed by a shell in one of the awful German attacks on Mons Hamel, in April, 1918. The boy's father, who had but slight acquaintance with spiritualistic séances, had had no previous evidence of the lad's return. At this sitting five members of the family were present in the flesh, and two, says Mr. Southey, "in the spirit," for the boy came with his uncle, Major Southey, who, he said, had brought him. The boy devoted all his attention to his father, asking pitifully after his mother, who was a confirmed sceptic in these matters. Later, the boy again asked anxiously for his mother, and his father, unwilling to distress him by explaining the true cause of her absence, asked him to bring something that he could take to her. An object was dropped into his lap, and fell to the floor. This was found to be a bronze ornament from the mantelpiece, separated in two by its fall. As the boy left, his sobbing was distinctly heard. Mr. Southey then put the question to his son, Major Southey, "How were you wounded?" and the answer was given as follows:—"It was a very misty day, and our brigade had got out of the proper line of march, but that was not my fault. We did not know it until the regiment had got under fire, and then there was a lot of space that we had to line out until we got into

touch with the others. We were under heavy fire all the time, and then . . .” There he stopped and no more could be got.

In the Spring of 1919, Sir Arthur Conan Doyle visited Merthyr and gave two addresses, imparting a powerful stimulus to Evan Powell's cause. Two months later, Dr. Ellis Powell followed, and a séance with Evan Powell was arranged for him. This was reported to be very successful. Later, after a visit from Miss Estelle Stead, came Count Miyatovitch, Serbian ex-Minister to this country, for a sitting. The result was extraordinary. It was a strong circle and the musical element well represented.

Many entities manifested their presence, but the most striking was the manifestation of the late King and Queen of Serbia—Alexander and Draga—whose tragic

THE MURDERED
KING AND QUEEN
OF SERBIA.

story is so well known. Conversation had been proceeding between sitters and their friends in two or three places simultaneously,

when a strong voice spoke in a foreign tongue that no one present understood, and the word “Draga” was repeated in appealing tones. A gentleman next the Count suggested it might be someone for him.

A CONVERSATION
IN SERBIAN.

He heard the name “Draga,” and then the

voice called him by a familiar name. Instantly there ensued an intimate conversation in Serbian, all present hearing the dialogue between the Count and the Queen. Whilst they were talking another voice was heard, and the Count exclaimed “King Alexander.” The King spoke in English with a foreign accent, but clear and distinct. He said, “My father's truest friend.” In his addresses on the following day, Count Miyatovitch described in detail this visitation of his ill-fated Master and Mistress, and this fact Mr. Southey is in a position to confirm. It was these Welsh séances which first brought to Sir Arthur and Lady Doyle that final and ineradicable conviction which has led him to become an apostle of spirit-return.

At one of these, after the children had had their entry with the bells and skipping ropes (apparently in some way an essential prelude), “Black Hawk” asked precedence for Sir Arthur's friends, and soon a youthful voice was heard addressing him with some hilarity. Sir Arthur asked “Are you Alec?” “Yes, don't you know me? A . L . E . X . A . N . D . E . R .

There's a name to give one!" Sir Arthur asked, "Have you seen your cousin Kingsley?"

"Yes, he's here, and you will see him directly."

But before this happened, Alec left and his place was taken by another, who directly, and in the calmest fashion, opened conversation with Sir Arthur, who recognized the voice as that of his brother "Ted." Then ensued an astonishing conversation, as truly natural, says our witness, as if the brother was present in the flesh. All heard it. It was just like the talk of two professional men quietly discussing the case of a patient, exchanging opinions and offering suggestions. The patient, in this case, was Sir Arthur's brother's widow, who was then at a health resort for special treatment. Her late husband suggested her prompt removal, and gave the address of this resort, which Sir Arthur did not know. It was accurately given, as he found later. To Lady Doyle came the beautiful modulated and musical voice of a woman of culture, at once recognized by her, and there ensued a long conversation on family matters. Mr. Southey remembers that this had to do, in particular, with the education of some children in a recognition of spiritual truth. This lady said she had been trying for many months to get into touch at other places, but so far, without success.

At a further sitting, the Doyles being present, "Black Hawk" found difficulty from the large number of entities besieging the séance as claimants for admission. There were also too many sitters, and he announced that the circle must be divided if he were to deal with it effectively. He then named some eight of the company and asked them to retire whilst the friends of the rest were admitted to the circle from his side, and later they should have their turn. Thus it was a double sitting. At the first, the lights were exceptionally large. Apports of flowers were brought, and water sprinkled over the sitters. Kingsley tried to make himself visible, the lights being expanded in the attempt to do this. After many failures, Kingsley seemed spurred to renewed effort, and said to Sir Arthur, "You *shall* see me, you *shall*! I'll be a Napoleon, Father, and you know what that means!" Again he tried to make himself visible and, receiving his father's last regretful answer that he had not succeeded, fell back sobbing, so loudly that all could hear him. "Black Hawk" said that he had

broken down and could not do what he wished to do that night, but was resolved to try again. Sir Arthur cheered him by the promise that they would help him all they could, and he left the circle still sobbing. "It was," says Mr. Southey, "an exceedingly pathetic episode, which I shall never forget."

"Black Hawk" gives the impression of a schoolmaster, with a class from his own side too large to be held well in hand. At these sittings the pressure for admittance from the other side was so great that it seemed impossible usually to obtain more than the merest snatches of conversation. It would seem, as is constantly asserted, that those who are, from that side, pioneers of spirit-return are largely occupied in aiding wanderers and helping to bring them into touch with their friends, and that this is more important than sustained communication.

One lady from South Africa, whose girlhood had been spent in Merthyr, was startled to hear Major Southey's voice exclaiming "Hullo, Flora! what are *you* doing here?" She had known him as a boy. At another meeting, a deep voice joined in the singing, recognized by several sitters. The singer, after the close of the hymn, started on a humorous song which, in life, he had been accustomed to sing at social parties. Then he came up to Mr. S—— and said, in a droll way, "I am not looking after drains now!" at which there was a burst of laughter, for this quaint assertion was true in the sense that on that very day his successor in his work was supervising some important sanitary work at the printing offices.

There is much more of a striking nature in Mr. Southey's report to us which, with regret, we must forbear to quote, for the demands on our space are exigent. But it may be that one or two additional instances will find a place in our next number.

THE EDITOR.

HYPER-PHYSICAL PHOTOGRAPHY.

INNUMERABLE experiments have already been made on this subject during the last twenty years, but the great majority of these have been devoted either to test the genuineness of the phenomenon or to obtain recognizable portraits in proof of the survival of some person dear to the sitter. Experiments of the former class are rather of the nature of observations, absolutely necessary as a foundation for more detailed work. It is obviously futile to experiment with any force whose very existence is hypothetical.

But the proofs of the reality of supernormal "extras," both with and without exposures in the camera, have been so many, and some of the portraits thus produced are so unmistakable—to quote only the recent Cushman case—that further tests merely to establish the reality of the phenomenon are superfluous, unless for the purpose of convincing resolute sceptics.

It was, therefore, suggested by the present writer that experimentation on more definite lines is highly desirable. As in all other scientific work such experimentation should proceed on a working hypothesis suggested by the facts themselves, experiment being directed *solely* to the proof, disproof, or modification of the working hypothesis selected. There can be no doubt that the interest taken by average persons in metapsychic phenomena centres round the question of survival rather than on the scientific interest of the process, and for this reason I propose to confine my remarks to the question of intelligent response, as being the first step towards indication who the unseen personalities are who (a) do the portraiture, and (b) are portrayed. I would confine experimental work for the moment to this single phase, *not* in order to prove survival, but intelligent co-operation from the Unseen.

I venture to think that the prime value of all metapsychic phenomena lies in their evidence for a super-sensuous world, which, when brought home to the mass of the people, will convince them that the purpose of evolution is the development of a spiritual being. England has fallen behind Continental observers in scientific experimentation on objective phenomena.

In hyper-physical photography we still have a practical monopoly, but this has been scarcely worked from a scientific point of view, but rather for the benefit of individuals. The S.P.R. refused to investigate it. Messrs. Whately-Smith and Patrick denounced it as fraud. Messrs. Price and Seymour's pamphlet is fresh in our minds.

The crux of the matter is to prove or disprove response from unseen personalities. Who these are is another question to be answered

by direct experiment. There is reason to think that the forms, whether portraits, fancy faces, representations of sketches, prints, plastic groups, etc., are ectoplasmic in their nature, albeit of a kind of ectoplasm which shows notable differences from that employed in materializations and telekinetic effects ; but this is not the point to which I suggest experiment be directed. The working hypothesis I propose to test is :—

- (1) That the actual portrait is the result of an artistic rather than of a mechanical process applied to the ectoplasm or other vehicle, *by unseen operators*.
- (2) That when a recognized portrait is produced, the unseen person portrayed may be “ present ” in a sense, as in the case of a corporeal artist and his sitter.

These two points constitute a working hypothesis to be tested. If it be correct, the unseen artists should be able to make modifications indicating understanding of requests ; and the unseen sitter should be able to designate some symbol which would confirm identity as distinguished from a thought-form.

With this purpose in view I obtained, through an automatist, a communication ostensibly from a deceased friend, promising, if possible, to comply with my request for a full-faced portrait, signed. The friend in question, having already had a profile portrait through the Crewe Circle, would presumably be able to repeat this test. I passed a typed copy of this communication through the post so that the post-mark should be a valid proof of the fact and the date. Compliance with the request, or an unmistakable attempt at compliance, would be a first step towards proof of unseen response.

These suggestions were willingly and cordially accepted by the College authorities and a small sub-committee, consisting of Mrs. St. Clair Stobart, Mr. Bligh Bond and myself, was formed to carry out the first experiment. A sitting with the Crewe Circle was arranged, the persons above mentioned being present.

Four exposures were made after the usual preliminaries, two on Mrs. Stobart's plates and two on those brought by Mr. Bligh Bond. My plates were not used. The results were as below :

Plate 1.	Signed by Mrs. Stobart. Mr. de Brath, sitter.	An “ extra,” Fig. 1.
Plate 2	Signed by Mrs. Stobart. Mr. Bond, sitter.	None.
Plate 3.	Signed by Mr. Bond. Mr. Bond, sitter.	None.
Plate 4.	Signed by Mr. Bond. Mr. de Brath, sitter.	An extra,” “ Fig. 2.

The probability of an “ extra ” (due to response) on plate 1, as against mere chance, is one to four ; that out of all the exposures two would be with that particular sitter is one to twelve. Both are

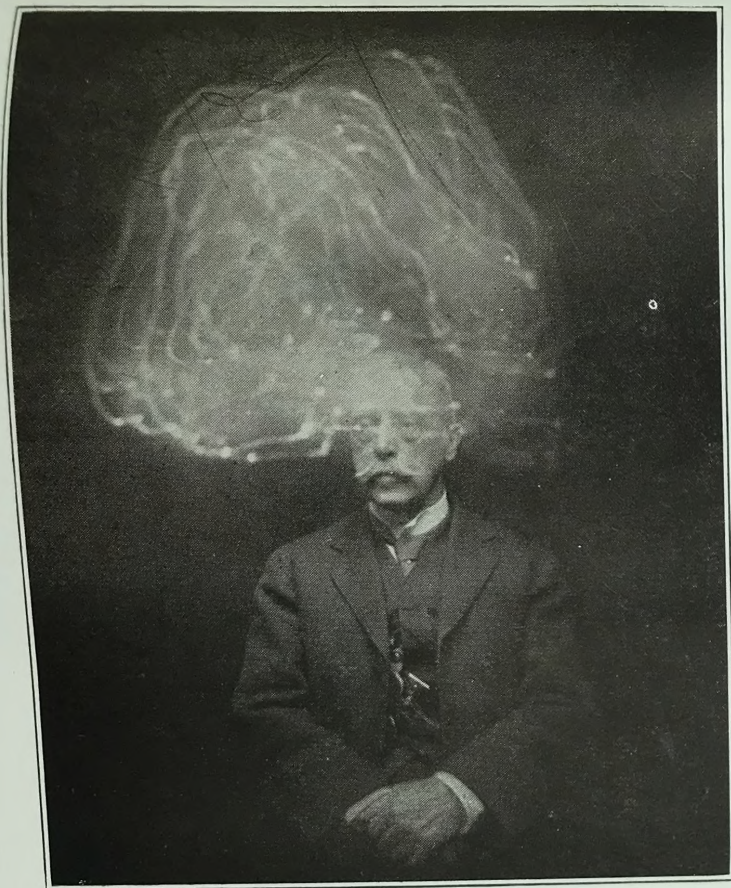


Fig. 1 (1st exposure).

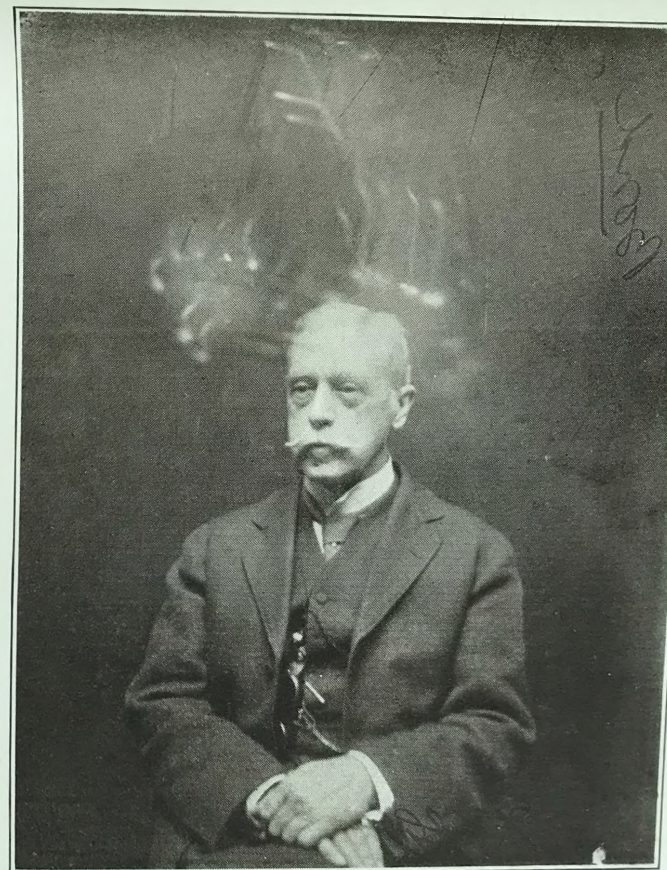


Fig. 2 (4th exposure).

HYPER-PHYSICAL PHOTOGRAPHY.

Results of Sitting with Mr. HOPE, under test conditions, at the B.C.P.S., May 21, 1923.

Fig. 1 shows an assemblage of seven luminous dots in fixed relative position, but impressed several times on the plate, at different angles. These dots appear to have been moved across the plate, forming a luminous "trail" or network. On the negative appear dark parallel streaks or bands, proceeding from the luminous points in another direction as short, straight lines. The arrangement of the seven points appears the same in both plates.

too small for any inference. But after Dr. Osty's experiments which show conclusively that objects touched by any person carry some unknown means of exciting results connected with that person, it seems desirable that all influences foreign to the experiment should be avoided; and it would perhaps be more conducive to success that all but one single influence should be eliminated, and that the mediums and sitters should be in perfect accord and fully aware of the exact purpose in view—in this case an attempt at fulfilment of a specific request.

From this point of view the experiment is a failure, though it is compatible with such an attempt; for in both cases the "extra" appears on a plate exposed on the sitter who had made the request.

There are, however, some interesting points which, though they do not touch the principal purpose, make the results worth notice.

I do not here mention the careful precautions taken to make genuineness unimpeachable, the signing of the plates immediately on opening the packets and the close supervision of insertion in the slide, of exposure and development, space not permitting, but will make some remarks on the type of "extras."

Neither offer anything approaching the attempt to form a human face, though in Fig. 1 there are five faint cloudy nuclei within a network of luminous lines, and in Fig. 2 (plate 4) three similar nuclei in a rudimentary network. These networks appear to proceed from the movement of points affecting the plate like luminous nuclei, and suggest a "spinning" of the drapery or "cloud" which seems to be required (1) for production of the face, and (2) for its illumination in the camera. These points are arranged in groups of three or more,* and appear to have moved in parallel, leaving a trail which begins the process of interweaving.

It is possible that we may have here an indication of the process by which ectoplasmic images are built up.

These considerations, though interesting, are a side-tracking of the main purpose of the experiment, which aimed at proof pure and simple of an unseen responsive intelligence moulding ectoplasmic matter. This proof of *intelligence* would be given by *response* to requests by the experimenter. The immediate object in view was not to get a portrait or to give an argument for survival, but to get the response that would prove *intelligence co-operating in accordance with a previous intimation to that effect*.

The selection of a portrait is not made in order to secure another additional "extra" to that already existing, but because the speciality of the Crewe Circle is portraiture, because there is a normal full-face portrait with which an "extra" could be compared, and because a successful result would confirm the first and most important point of the working hypothesis to be tested—the "presence" or influence of the unseen "sitter."

28th May, 1923.

S. DE BRATH.

*These appear to be seven, disposed in an irregular hoop. ED.

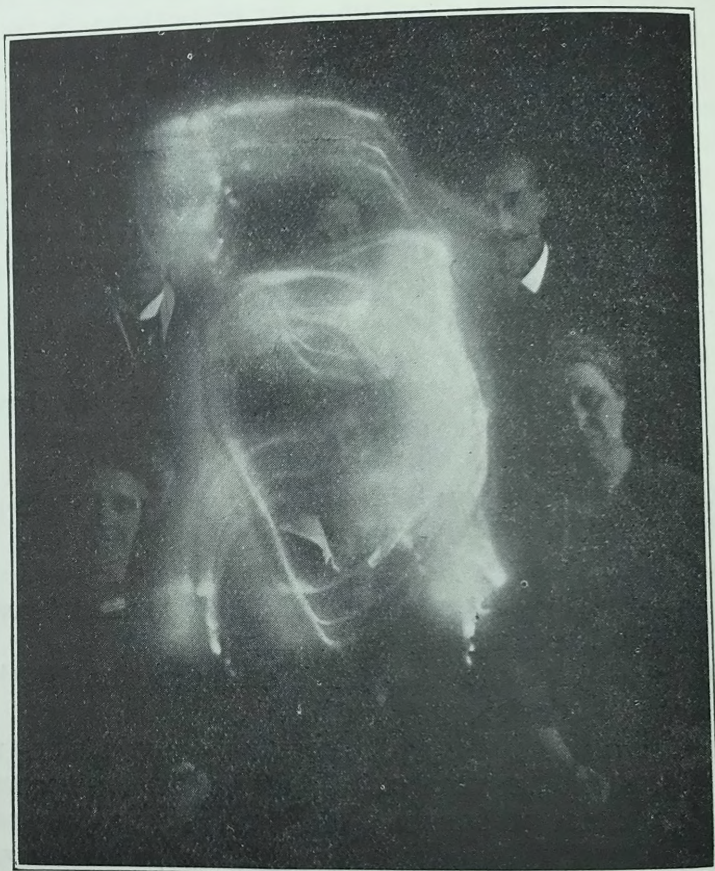


Fig. 3.

Photo taken by the Crewe Circle (1922)
Mr. de Brath being among the sitters.

This plate is introduced for the purpose of comparison.

PEARLS OF CLERICAL WISDOM.

Placed in a Setting by one who appreciates them at their true worth.

THE PEARLS.

(*Parson's Logic.*)

Spiritualism is doing much harm, mentally and morally, among the credulous, the weak-minded and the ignorant; and the ordinary man, before subscribing to its claims, would do well to reflect that they already stand discredited in Western thought, and are not supported by a single man of first rank in Science or Philosophy.

A cult that fosters a barbaric superstition which, in the words of Dean Inge, "was old before Christianity was young."

THE SETTING.

(*Layman's Logic.*)

Materialism has done more to ruin its adherents mentally, morally and spiritually, than any form of belief in an unseen world, however ignorant or extravagant.

Religious enthusiasm has always claimed its victims among persons of unbalanced mind, but such failures are always to be traced to decadent tendencies latent in the individual. The wisdom of the world has never accepted Christianity, and persists in shutting its eyes to spiritual phenomena, which it denies and refuses to examine. Nevertheless, many now of the highest rank in science and philosophy accredit Spiritualism, and the contrary statement is an example of fictitious special pleading, which does little honour to a professed minister of religion.

The barbaric superstition being, of course, that intercommunion between the living and the dead is possible. This *superstition* was stirred into new life by the coming of the Christian faith, and our New Testament is full of it.

The chief appeal of Spiritualism, even at its best, is to a sentiment which is not of the noblest, namely : the longing to continue beyond the grave the distinctively mundane character of a beautiful human relationship.

It is our sense of loss—all we miss by the death of our beloved—that is so heartrending ; and one of the evils of Spiritualism is that it nurses the bereaved one's sense of loss and deludes him with a false semblance of the reality that has been taken from him by the awful fact of death.

Thus, by keeping his attention on himself, distracts his spiritual energies from the duty of using his blessed experience of "interested love" as a gracious aid in learning to love disinterestedly.

Ideally, the Christian outlook and the spiritualistic outlook are poles asunder.

The chief appeal of Spiritualism even at its least, is a sentiment of value, namely the recall of a lost element of love in the life, an effort to remember some beauty of character, and to realize the perpetuation of another's life amid surroundings less material than the present and without the sordid motives which disfigure mundane relationships.

It is our sense of loss, as so strangely insisted on by those who magnify the terror of death, that is so heartrending, and it is one of the good offices of Spiritualism that it effaces the bereaved one's sense of loss, and teaches him that it is the semblance only and not the reality which has been taken from him by the grand fact of death.

This, by weaning his attention from the self-centred aims of life, directs his aspirations to the cultivation, little by little, of the more inward realities, and he becomes more and more conscious that all the forms and contacts his weak human nature craves are but symbols of the real personality which is spiritual. It is the greatest of lessons in disinterested love.

The opposite pole of the spiritualistic outlook is the materialistic outlook, which makes this life all. It is rather hard on organized religion to say that its ideals are opposed to those of the Spiritualist, which tend to restore the balance weighted by materialism. When will the churches realize that all holding spiritual ideals must unite against the common foe?

It is the loss of young life in the war that has brought Spiritualism so much into prominence at the present time.

There is very little new about it except the name: it is just necromancy—for the most part vulgarized and commercialized, and as many honest Spiritualists regretfully admit, it is, as it has been for centuries past, so riddled with fraud that the most honest enquirer runs the risk of being tricked by a dishonest medium.

Do not, however, let us make the mistake of thinking that it is all fraud. It is based on very interesting mental phenomena, the reality of which is recognized by Science. Where Science joins issue with the Spiritualists is at the crucial point of attributing the phenomena to the agency of spirits, for the very existence of which there is no evidence that carries conviction to the best trained minds.

Spiritualism has been an active force for more than two generations. The war gave its doctrines greatly widened recognition, and it met the opportunity which the churches altogether failed to meet. They had so little real to offer, and spoke with no united voice.

It is as old as the needs of human nature and spontaneous in its manifestation at all times. The ministrations of the clergy are endowed to place them in theory at least, above necessity, and they are subject to organized discipline. Mediums have no endowment, and are subject to no organized discipline. They cannot eject their black sheep as the churches constantly have to do. Genuine mediums dislike taking money, but must keep body and soul together.

Our modern Sadducee who claims to have the best-trained mind would have us believe with him that all our spontaneous latter-day revelations of seership, etc., etc., originate in the mind, and the action of mind on mind. He will allow then that much of the New Testament will need to be rewritten: for example, 1 Cor. xiv. 30-31, which at present runs thus: "If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted." *ib.* 36: "What? Came the Word of God out from you? Or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto

you are the commandments of the Lord."

Paul, unfortunately, had not had the advantage of a University education, or his words would have been very different, no doubt.

In the first place, under modern investigation of mediumistic phenomena, automatic writing, dreams, auto-suggestion, hypnotism, etc., some light has been thrown on the phenomena of thought-transference, and the operation of the sub-conscious mind.

It is admitted that the latent memory and experience of the subject is always apt to colour what comes through his mediumship, but in very different degrees according to his passivity or constitution as a vehicle or channel. It was so with the prophets of old. Neither thought-transference nor the "sub-conscious mind" explains away the phenomena.

The "Pearls" are taken from the pages of the Magazine issued by the Vicar of a well-known West Central London parish.

CONCLUSION.

The Parson's Dilemma stated.

When our clerical friend asserts that for the agency and the very existence of spirits there is no evidence that carries conviction to the best trained minds, we should like to ask him whither he thinks this attitude will lead him when he is invited to explain the *appearances of Jesus after His crucifixion*? He can apparently take one or other of the following positions and they create for him a difficulty either way. He may say:—

- (1.) *Jesus was a Divine Personality and unique. His Spirit was the immortal Spirit of God. Hence you cannot argue of His resurrection as if it were in any way typical of what would happen in the case of a mere man whose body at death returns to the earth and his spirit to God Who gave it.*
- or (2.) *Jesus was Man, and His human nature exactly like our own, although an exalted and pure Personality. In the Scriptural account there is no evidence of survival of His human spirit which would carry conviction to the best trained minds. Those appearances which are recorded are to be attributed to collective hallucination arising from auto-suggestion working upon the sub-conscious minds of His disciples, which were in a state of special receptivity of such impressions at that critical time.*

Neither position, of course, is Christian. The latter would be purely that of the Sadducees of old, who were, nevertheless, officially Jewish churchmen. Of this group, the apostolic writer says: "*For the Sadducees say there is no resurrection, neither angel nor spirit* (Acts xxiii. 8). We have many such in the Church to-day, and thus does history repeat itself. We may, perhaps, usefully repeat the tactics of St. Paul, and like him, enlist the Pharisees, who, at least, cannot be reproached with this form of atheism and would hardly be disposed to tolerate it.

THE PITHECANTHROPUS.

[The following translation by Mrs. ST. CLAIR STOBART is in harmony with the personal experiences recorded by Mr. and Mrs. Hewat McKenzie, with "Kluski," in Warsaw, in 1922. The account appeared in the July, 1922, issue of "Psychic Science," and Mrs. McKenzie records that she was touched by and saw the face and hairy back of this same ape-like creature. The manifestation was very gentle and, being quite unexpected, an independent observation was made, which bears out the veracity of the above record. The presence of a superior "control" may be inferred throughout the following account of the manifestation of the "Pithecanthropus," and that it is brought for a purpose which we may reasonably assume to be a scientific one, in fact, a lesson in biology. We agree with Mrs. Stobart as to the value of such demonstration and experiment, a future extension of which might offer us the solution of many problems in Natural History.—ED.]

IN the January-February (1923) number of the "Révue Métapsychique," an account is given of a series of sittings held by the Polish Psychical Research Society with the non-professional and private medium, Franek Kluski. The sittings took place at night, and lasted—with half-hour intervals for rest—throughout the night. The phenomena, which were conducted under test conditions, were in some respects startling, and for those untrained in psychic matters, disconcerting, as will be seen from the following abbreviated translation of the report.

The first séance, which was typical of the series, was held on August 30, 1919. There were present, in addition to the medium, seven men and women. They began the sitting at 10.45 p.m., and their expressed object was to obtain photographs of materialized forms. At 11.30, as no phenomena had eventuated, they interrupted the sitting, but continued it at 12.15. Almost immediately lights were seen around the

medium, and at the same time, creaking noises and the sound of steps were heard. The medium then requested that when the materialized entity was ready to be photographed, it should give as a signal four distinct raps; and there then appeared on the scene a materialized form which is thus described:—

“It was a creature of the height of an adult man, with a body which was thickly covered with hair, a large mane, and a tangled beard. It was clothed as though *d’une peau craquante*. Its appearance was that of a beast, or a very primitive man. It did not speak, but it emitted raucous sounds with its lips, flapped its tongue about, and gnashed its teeth, trying in vain to make itself understood. When it was called, it moved towards the sitters and let them stroke its hairy skin. It touched their hands and scratched them very gently, with claws rather than nails. It obeyed the voice of the medium and did not hurt the sitters, whom it only gently touched.”

This was an improvement, as at former séances, this creature had shown brutish violence. It had an obvious tendency and a tenacious desire to lick the faces and the hands of the sitters who resisted these disagreeable caresses. It obeyed every order given by the medium, not only when this order was expressed by word, but even when it was only willed.

Other materializations of ordinary men and women followed, and then the four raps for photography were heard. The magnesium for flashlight was prepared, and at this moment the little red electric lamp, which was on the table at some distance from and facing the medium, extinguished itself. The photograph was taken and the little lamp relighted itself.

Then followed creakings and movement of furniture. A little table and a wooden column which supported a candelabrum were transported over the heads of the medium and one of the sitters and placed in the middle of the circle. Simultaneously the sofa was pushed against the chair upon which one of the sitters was seated. At 2.45 a.m. the séance was interrupted for a short rest and at 4 a.m. was resumed. Polish songs and hymns were then sung, numerous lights were seen, the four raps were again given and a photograph was taken; but at 4.15 a.m. the medium requested that the séance should come to an end, as he was tired; and small wonder.

Six other séances of the series are described in the “*Révue*.” The phenomena are varied, and for the most part are of a nature

more or less familiar to students of the B.C.P.S., but five out of the seven sittings were distinguished by the materialization of the semi-human monster, who squatted familiarly amongst the sitters. At two of these séances a large bird, like an eagle or a vulture, materialized. In one of the illustrations reproduced in the "*Révue Métapsychique*," this bird is clearly seen upon the left shoulder of the medium: the monster, however, refused to allow itself to be photographed.

Now, clearly the distinguishing feature of these sittings was the materialization of the semi-human entity which out-Calibanned Caliban, and we may well ask ourselves "What are the deductions to be drawn from such unpleasant manifestations?" The enemies of psychic science will at once point to it as an example of the evils with which Spiritualism is beset, and will assert that we ought not to expose ourselves to the influences of low-grade elementals who seem to be as free to manifest as are the higher grade spirits. But seekers after truth will not be diverted from their quest by the possibility of unpleasant experiences. If the desirability of the acquisition of knowledge were to be gauged by the attendant unpleasantness, risks, and dangers, all laboratories must immediately be closed. The first duty of researchers is research. Spiritualism is not a drawing room game, conducted for purposes of entertainment. It is a science which treats of the greatest of all subjects, the continuity of life and consciousness, and even though it may at first shock the arrogant egoism of man's presumptive claim that human consciousness alone is worthy of continuity, psychic students will rejoice at the insight into the life beyond, afforded by a manifestation of a less than human entity, and they will draw therefrom the consoling deduction that if continuity of life and consciousness is accorded to those on a lower scale of life than man, we need not doubt that for man also is reserved a spirit-life beyond the grave.

M. A. ST. CLAIR STOBART.

RECOGNIZED PSYCHIC PHOTOGRAPHS THROUGH THE "CREWE CIRCLE."

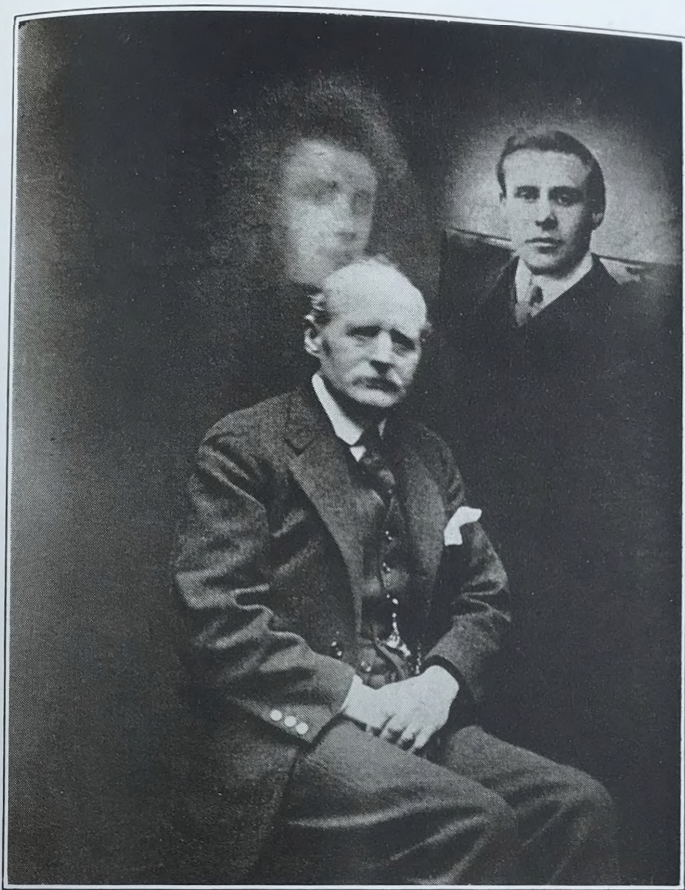
By the Hon. Secretary.

POSITIVE evidence of recognition is often demanded by the critics of psychic photography, and I have pleasure in furnishing clear particulars of the two accompanying illustrations which, I hope, may be of interest to members of the College and other readers of the Journal.

I am indebted to the two members who have allowed me to use the present material, and the photographs. In Fig. 2 only the "extra" which appeared over the heads of the sitters is shown, and the inset for comparison.

The first result (see Fig. 1) was obtained at the College in May, 1922. The sitter, a man of business ability, has held the position of Chairman of the largest company of its kind in Britain, and was also, for a period, a J.P. of an important district in the North of England. At this time he was not a member of the College, and knew, except from reading, very little of the subject; he was an entire stranger to the Crewe Circle. His desire was to test "truth" for himself, and he gave the very best conditions for mediumistic experiment while closely watching the whole photographic process. The sitter supplied his own plates, marking them carefully and expressed himself as perfectly satisfied with the procedure. When the prints were sent to him, he did not recognize the "extra," but it made a profound impression on him, and there remained a feeling that identification would come in time.

Nearly a year passed, and during that time this gentleman had taken frequent advantage of the many opportunities provided by the College for experiment, and became surer of his ground. The following extract from a letter to me in May of this year, shows how identification of the "extra" was at last obtained. "I happened to show the photograph to one of our old domestics, telling her she might take it to the servants' hall should the rest of the staff care to see it. Imagine my surprise on her telling me the next day that our housekeeper-cook, Mrs. M——, had at once recognized the face as being that of her late husband when a younger man, and as she first knew him. M—— was my butler, and while in my service joined up and lost his life. My housekeeper fetched from her room a small photo of her husband at a younger period of his life than I had known him, and I saw in it the expected identification which, for the last ten months, had been in my mind. Two others of my old domestics were struck with the resemblance to M—— as they had first known him. I forwarded the small photo to the College to be examined." (See inset from this photograph in Fig. 1.) The letter goes on: "There is one striking resemblance between the



Crewe Circle Photograph. Fig. 1.



Crewe Circle Photograph. Fig. 2.

life and spirit photograph which I think must impress everyone as it has impressed me, namely the expression of innate goodness which was so typical of the man himself. Neither his widow nor I have any objection to your making public use of this letter, and I would like to take this opportunity of expressing my gratification to the College for the consolation I have received through membership, giving me assurance of spiritual existence after death."

Comparison of the "extra" and the inset will show that my communicator is not mistaken, nor was the widow in claiming this as her husband. It has been frequently known that the "extras" reveal the communicating spirit as younger than when death occurred. Perhaps our spirits are hampered by the flesh after middle life and, having thrown this off, take on an unexpected youthfulness. We congratulate our member on his courage in making his interest in this subject known among his staff, which was the means of obtaining the satisfactory identification.

The negative and letters are in the possession of the College.

The sitters in Fig. 2 were two sisters, one of whom holds a position of responsibility in her own city, and the occasion was the first time of their meeting with the Crewe Circle. The date was March 17, 1923. The plates used were those marked by the Imperial Dry Plate Co., for the College, and were given in the unopened and sealed packet of the makers to the sitters before they went to the studio. One of the ladies was acquainted with the process of photography, and her report shows that the experiment was carried out with care. The sisters brought a kindly spirit of goodwill to the occasion, and harmony prevailed. They testify to the facilities provided by Mr. Hope and Mrs. Buxton during the sitting.

The prints were duly forwarded to them and on 11th April I received the following: "You will be interested to know that we have recognized the 'extra' on the photograph as an aunt who passed over quite thirty years ago. An old photograph of her and the position and expression of the face seems to us almost identical with the face on the 'extra.'" I wrote expressing pleasure and asking to see the old photograph referred to. This was immediately sent, and the inset in Fig. 2, beside the "extra," is a reproduction of this. I think an unprejudiced observer will agree that the face is the same. In sending this the sitter writes: "It was the strong family likeness in the 'extra' that made my sister feel we ought to know her, and sent us to look among the old photographs. At the séance previous to the exposure, Mr. Hope gave us clairvoyantly a very correct description of our father, and this person (the 'extra') is his sister. It is the first time she has ever manifested to us in any way." It will be noticed that this is what is called a "moving" result where the "extra" attempts to focus several times before success is achieved. I believe that the sitters hoped that their father might appear, so that thought does not appear to have influenced the result in the least. The negative and letters relating to this are also in the possession of the College.

APPORTS.

By E.W.D.

Translated from "Spiritism at the Bar of Science" (1904).
By GABRIEL DELANNE, Editor of the "Révue Scientifique et
Morale de Spiritisme," and Member of the Committee of the
Metapsychic Institute, Paris.

WE call an "apport" any object whatever that spirits transport from one place to another. Thus we can have, and this is most usual, apports of flowers, fruits, material objects, such as medals, rings, etc.

It is quite evident that this phenomenon is only evidential on condition that it is produced in such circumstances that no suspicion can be possible. We ought, in these kinds of experiments, only to operate with persons whose integrity is absolute, and, moreover, in places which are quite well known to the experimenters. These recommendations have the object of putting Spiritualists on their guard against trickeries, which never fail to be produced where extraordinary facts are concerned.

The following is the advice of a very competent spirit on this subject :—

"It is very necessary, in order to obtain phenomena of this order, to have with one, mediums whom I shall call 'sensitive,' that is to say, endowed with the highest degree of the mediumistic faculties of expansion and penetrability, because the nervous system of these mediums, readily excitable, permits them, by means of certain vibrations, to project about them with profusion their animalized fluid.

"Impressionable natures, persons whose nerves vibrate to the least sentiment, to the faintest sensation, whom moral or physical influence, internal or external, renders sensitive, are subjects very apt to become excellent mediums for the physical effects of tangibility and apports. Indeed, their nervous system, almost entirely devoid of the refractory envelope which isolates

that system in the greater part of other incarnated persons, renders them suitable for the development of these various phenomena. In consequence, with a subject of this nature, and whose other faculties are not hostile to mediumship, there will be obtained more easily the phenomena of tangibility, blows struck on the walls and furniture, intelligent movements, and even the suspension in space of the most inert and heavy matter ; 'à fortiori,' these results will be obtained if, instead of one medium, there are several equally well endowed at hand.

"But from the production of these phenomena to the obtaining of that of 'apports' there is a world apart ; for in this case, not only is the work of the spirit more complex and difficult, but further, the spirit can only operate by means of a single mediumistic instrument, that is to say, that several mediums cannot concur simultaneously in the production of the same phenomena. It even happens, on the contrary, that the presence of certain persons antipathetic to the operating spirit radically inhibits his operations. To these conditions which, as you will recognize, are not lacking of importance, let us add that apports always necessitate a much greater concentration and at the same time a much greater diffusion of certain fluids, and finally, that they can only be obtained with the best-endowed mediums, those, in a word, whose electro-mediumistic apparatus is in the best condition. In general, 'apports' as facts are and will remain exceedingly rare. I have no need to demonstrate why they are and will be less frequent than the other facts of tangibility ; from what I have told you, you will deduce it yourselves. Besides, these phenomena are of such a nature that not only are all mediums not suitable for them, but all spirits themselves cannot produce them. In fact, it is necessary that between the spirit and the medium influenced, there should exist a certain affinity, a certain analogy ; in a word, a certain resemblance which allows the expansible part of the 'perisprit' of the incarnated person to mingle, unite, and combine with that of the spirit who wishes to bring an apport. This fusion must be such that the resultant force becomes, so to speak, one ; in the same way that the two portions of an electric current, when acting on the carbon, produce one focus and light.

"Why this union ? Why this fusion ? you will say. Because, for the production of these phenomena, it is necessary that the

essential qualities of the motive spirit should be augmented by some of those of the mediumized subject ; because the vital fluid, indispensable for the production of all mediumistic facts, is the exclusive appanage of the incarnated person, and, in consequence, the operating spirit is obliged to impregnate himself with it. It is only then that he can, by means of certain properties of your surrounding atmosphere, unknown to you, render visible and cause to move certain material objects and the actual bodies of persons.

“ I am not at liberty at present to unveil to you the peculiar laws which govern the gases and fluids which surround us, but before many years have elapsed, before the span of a lifetime is fulfilled, the explanation of these laws and phenomena will be revealed to you, and you will see arising and multiplying a new variety of mediums, who will fall into a peculiar cataleptic condition as soon as they are put in the mediumistic state.” (Note.—Do not the discoveries of Crookes put us on the path of the explanations ? That is another confirmation of the foresight of our “ guides,” since this communication was obtained in 1861.)

“ You see with how many difficulties the production of apports is encompassed ; you can logically conclude that effects of this nature are exceedingly rare, and, with the more reason, that spirits lend themselves thereto very little, because it involves on their part a quasi-material work, which necessitates trouble and fatigue for them. On the other hand, this again happens ; very often, in spite of their energy and will, the condition of the medium himself opposes an impenetrable barrier to them.

“ It is evident, then, and your reasoning will corroborate it, I do not doubt, that the tangible facts of blows, movement and suspension are simple phenomena which are effected by the concentration and dilatation of certain fluids, and that they can be obtained by the will and work of mediums who are suited for them, when the latter are seconded by friendly and obliging spirits ; whilst the facts of apports are multiple and complex, they demand a concurrence of special circumstances, can only be operated by a single spirit, a single medium, and necessitate, apart from the conditions of tangibility, a quite peculiar combination in order to isolate and render invisible the object or objects which form the subject of the apport.

" You all, as Spiritualists, will understand my explanations, and you will fully take into account that concentration of special fluids for the locomotion and tactility of inert matter ; you believe in them, as you believe in the phenomena of electricity and magnetism, with which mediumistic facts are full of analogy, and are, so to speak, their consecration and development. As to the sceptics, I have nothing to do with convincing them, I do not concern myself with them ; they will be convinced one day by the weight of evidence, for it will indeed be necessary for them to bow before the unanimous testimony of Spiritualists, as they have been forced to do before so many other facts which they had at first repelled.

" To sum up :—If the facts of tangibility are frequent, the facts of apports are very rare, because the conditions for them are very difficult ; in consequence, no medium can say, ' At such an hour, at such a moment I shall obtain an apport ' ; for often the spirit himself finds that he is prevented in his work. I ought to add that these facts are doubly difficult in public, for one almost always encounters there, strongly refractory elements which paralyze the efforts of the spirits and, with greater reason, the action of the medium. Held, on the contrary, as certain that these phenomena are produced spontaneously, most often without knowledge of the mediums and without premeditation, almost always in private, and, finally, very rarely, when the latter are warned of them ; from which you ought to conclude that there is legitimate ground for suspicion every time that a medium boasts of obtaining them at will, in other words, of commanding spirits, like servants, which is quite simply absurd. Hold it again as a general rule, that spiritualistic phenomena are not done to be given as a spectacle and to amuse the curious. If some spirits lend themselves to this kind of thing, that can only be for simple phenomena, and not for those which, like apports and the like, exact exceptional conditions.

" Remember, Spiritualists, that if it is absurd to reject systematically all the phenomena from beyond the grave, it is not any wiser to accept them all blindly. When a phenomenon of tangibility, apparition, visibility or apport, manifests itself spontaneously and in an instantaneous manner, accept it ; but I cannot repeat it too often, accept nothing blindly ; let every fact undergo a minute, exhaustive and severe examination ;

for, believe me, spiritism, rich as it is in sublime and impressive phenomena, has nothing to gain by those little manifestations which clever conjurers can imitate.

"I well know what you are going to tell me, that the phenomena are useful for convincing sceptics, but know well that if you had not had other means of conviction, you would not have had to-day a hundredth part of the Spiritualists that you have. Speak to the heart, it is through it that you will make the most serious conversions. If you think it useful, for certain persons to act by material facts, present them at least in such circumstances that they cannot give rise to any false interpretation, and especially do not depart from the normal conditions for these facts; for facts presented in bad conditions furnish arguments for sceptics instead of convincing them.

"ERASTUS."

It must have been remarked with what wisdom this spirit warns us against the crude enthusiasm of fanatics. These prescriptions are those adopted by all serious Spiritualists, and among this number we can count M. Vincent, who published, on apports, an interesting brochure in 1882.

Let us first say that we exclude the hypothesis of fraud and trickery, the conditions adopted by M. Vincent banishing these fears. On the other hand, the integrity of the narrator being perfectly established, we can, without hesitation, admit his testimony. Besides, what he relates has been obtained many times, and the spiritualistic reviews are full of similar examples, but we give the preference to this narrator, as much for the scientific manner in which he has conducted his experiments, as for the remarkable coincidence which exists between the conditions which he has observed, and those described by the spirit "Erastus" as being indispensable. Let us listen to M. Vincent, who operates in a room of his house, with closed door and window. He says:—

"I now come to the first case of an apport, and this is what I find in my notes of the date of 28th September, 1880:—

"For some days I have magnetized the medium every evening. The spirit who wishes to produce the apport gave me this recommendation in order favourably to prepare the subject, because the latter is not a sufficiently powerful medium for

physical effects for it to be possible to obtain spontaneously with his fluids such a phenomenon. I then magnetize the medium again this evening. As soon as he is asleep, the spirit arrives. He manifests in the following manner :—

“ I interrogate him as if I were speaking to an incarnated individual who was there. He hears me, and his thought formulates a reply which strikes the cerebral organs of the sleeping medium. The latter then transmits to me aloud, and as if it were emitted by his own thought, the sentence that has just been heard ; then I put another question and the conversation thus continues until the spirit, feeling the medium fatigued, advises me to effect his awakening.

“ ‘ It is probable,’ he told me, ‘ that I shall bring my apport to-morrow.’

“ ‘ And what will you bring us ? ’ I asked.

“ ‘ I have two objects in view. They are both in England, in London. One is a design that I gave to my sister in the last century. There are some English words at the back. The other is a souvenir that the medium formerly gave to one of his friends. I shall bring, added the spirit, one or other of these objects, perhaps both.’

“ ‘ Then you will go to find them in England ? ’

“ ‘ Yes, now you can waken him. Till to-morrow ! ’

“ I awaken the medium, the séance has lasted a quarter of an hour.

“ On the morrow, the 29th September, I magnetize the medium at 9 o'clock in the evening. The spirit arrives and tells me that he is going to produce the phenomenon.

“ On his advice, I make the subject lie down on the floor. An instant after, the spirit tells me to extinguish the light. I put out the lamp. Placed near the medium, I should hear the least movement that he might make. He does not stir. I wait.

“ At the end of two or three minutes the medium tells me, still sleeping :—‘ He is presenting something to me, but I cannot take it.’

“ ‘ What is he presenting to you ? ’

“ ‘ Ah ! he puts it by my side.’

“ I then address the spirit : ‘ You are still there ? ’

“ With a weak voice the medium replies : ‘ Yes, I will return to-morrow, and give you details. Awaken him.’

" I relight the lamp, and find by the side of the medium a design having almost the appearance of those engravings which young girls put in their pious books ; there is on one side a drawing representing a coloured rose, and at the back are these English words :

" ' For my dear Rika '

" ' October, 1783.' "

" In a cutting made in this design, below the rose, are threaded three little white ribbons, a little faded. On one I read these words which have been embroidered : ' I am the Bread of Life ' ; on the other, these, ' God is Love ' ; and on the third, ' Christ is my life.'

" The ribbons have some twists, but the design is intact, and it would be absolutely impossible, surrounded as it is with very fragile lace, that this lace should not have been crushed or torn, if the medium had taken these objects with him in order to place them at his side. Moreover, I repeat, he did not make a single movement during the experiment. He was as though lifeless on the cushions on which I placed him, and I had much trouble in awaking him.

" I may add that the medium was very fatigued during the evening, and on the next day. It was like a kind of exhaustion, no pain, but a general lassitude.

" The following day, at half-past nine in the evening, I magnetize the medium, the spirit arrives.

" ' The subject has been fatigued, he says, by this apport, so his sleep must not be prolonged. I should have been glad if you had taken notice of his condition, by ascertaining the beating of the heart or of the pulse. You would have remarked that they were beating less strongly than usual ; that his condition was no longer an ordinary one.'

" ' Can you tell me how you carried it out ? '

" ' Not as well as I should like. It is by a kind of absorption of the vital fluid. We impregnate ourselves with the fluids of the medium.'

" ' I should also like to ask you how you have been able to make these objects pass through the wall, since the room in which we made the experiment has no fireplace, and the door and the window were closed ? '

" ' I went to find these objects during the day with the fluids

which I had taken from the medium. I dematerialized them in the places where they were, for they were in two different houses ; then, when they had been rendered fluidic by this first operation, I brought them here, making them pass through the wall, as I pass through it myself. I rendered them material afterwards, with other fluids borrowed from the medium, whom you have just put to sleep. The design was formerly given by me to my sister, named Frédérika, or " Rika " for short, at the time when we lived in London, after having left Germany. As to the three little ribbons, it was the medium himself who gave them fifteen or sixteen years ago to one of his friends, who has since died in London ; and now, awaken the medium.'

" I awaken him ; it is quarter past ten.

" Such is the history of this first apport. For many days I interrogated the same spirit in order to have some very precise details as to the manner in which this phenomenon was effected. He always replied that he could not explain it to me more categorically than he had done.

" On the 11th November, 1880, another spirit gave this reply by automatic writing :

" ' You have asked our friend for an explanation of the phenomenon of apports. The most erudite spirit would not himself be able to solve certain problems which, when living on the earth, he would explain by the aid of special appliances. Cosmic matter always plays the greatest rôle in all the operations of spirits. To analyze how it can happen that by the aid of this matter we can disintegrate a solid body is not an easy thing, seeing that the spirit hardly takes exact notice of what he does. We must also take into account the " will " of the spirit who wishes to do something. In a word, terms completely fail us. Perhaps we should succeed in explaining it if, as I said just now, we could employ, in these kinds of proofs, instruments in use on earth in scientific experiments, balloons, retorts, etc. Be indulgent to us and believe us your friends.' "

In the account of this apport we notice the condition of the medium, which is bordering on catalepsy, and the loss of vital fluid which is effected. The explanations of the spirits do not seem to throw much light on the matter, but by means of the knowledge which we already possess they will enable us to comprehend in what manner the phenomenon may be accomplished.

Let us note that the spirit recognizes that he acts by the "will," and that is what we have previously established in other kinds of manifestations. The will is the only agent of which he makes use in order to manipulate the fluids, and it is a force which the spirit directs as he pleases.

The spirit cannot render an account of the manner in which the phenomena are accomplished, he affirms, and cannot analyze them; as a few centuries ago the operation of nutrition and respiration were effected without men knowing how they were accomplished. In the same way that to-day, generation is still a mysterious operation, in spite of the numerous researches made on this subject. Let us try, however, to represent to ourselves in what way an apport can be conceived.

We have seen that bodies can exist in different conditions from the solid state to radiant matter, and we can therefore understand that the spirit, by his will and by means of the fluids of the medium, can effect an operation similar to that which takes place when we cause water to pass to the state of vapour, by means of heat, the vital fluid performing in the dematerialization the office of caloric, but how can we understand how the body, thus dematerialized, preserves its form, and the relation of the molecules to each other? If we had only to deal with rough bodies, we might suppose that the spirit forms, by his will, a kind of fluidic envelope and encloses the dematerialized body in this fluidic tissue, but we should not conceive how, when he restores it to the material state, the molecules can be replaced in their normal order; we must, therefore, seek another method. The following seems to us the most rational hypothesis:

For us it is demonstrated that man has a semi-material envelope, and animals possess a similar one, that there are fluidic doubles in all creatures which have life, for all are developed according to a determined "type," and it is necessary that a fluidic force should preserve this type in the midst of the continual mutations of matter. M. d'Assier established this fact for animals and plants, as much by the law of analogy as by direct experiments, the reports of which will be found in Chapter III of his book on posthumous humanity. He pushes his system further still, and believes that the fluidic double applies even to the inanimate bodies.

If we consider that metals crystallize in determined types,

we shall recognize that they are also directed by a fluidic force, and that they can possess a fluidic double. If we admit this fact, everything becomes quite comprehensible.

The spirit who wishes to produce an apport has only to volatilize in some way the matter of the object on which he is operating, then he brings this double with him into the place that he has chosen, and there he draws from the universal fluid the necessary elements for the reconstruction of the material object, by means of the vital fluid. The operation is the same for plants. The fluidic double, reproducing molecule by molecule all the parts of the plant, since it is the fluidic canvas of it, has only to incorporate to itself the molecules of the universal fluid rendered material by the spirit, and the plant appears with all its details, its freshness, its colours, etc., to the eyes of those present. Finally, it is still the same operation which is effected when a spirit wishes to render himself visible and tangible, as in the experiments of Crookes.

We do not know how far our hypothesis approaches reality, but the phenomena being produced it is necessary to explain them, and that is until now the theory which seems to us the most in agreement with spirit teaching and modern discoveries.

9th March, 1923.

HERR MELZER, OF DRESDEN—AN “APPORT” MEDIUM.

Report on Sitzings by Dr. Christoph Schröder, of Berlin.

[We are glad to print the following contribution from the pen of Dr. Schröder regarding the work of Herr Melzer, with whom experiments were made at the College during March. Although this medium's work has been known for many years to large numbers of private sitters, few public reports regarding it are available, and so Dr. Schröder's article, which so completely supports such conclusions as the College authorities could arrive at in the brief stay of the medium, is most valuable. The translation from the German has most kindly been made by a member, Mrs. Elizabeth Ford.—ED.]

HERR MELZER was introduced to me in my capacity of member of the Committee of the German Occult Society in the Winter of 1921-22, in Berlin. His observations on certain spiritualistic phenomena impressed me so much by their sincerity, that I invited him to pay me a visit, which he did from the 7th to the 13th of September, 1922. The following remarks refer to that time.

My connection with Mr. McKenzie I owe to a letter from Herr Melzer, and in my communication to him of December 11th I referred to the remarkable Apport Phenomena of September 10th, 1922.

This letter probably occasioned Melzer's invitation to the British College for a series of experiments, and, in a letter of April 12 last, Mr. McKenzie informed me in a general way of what took place, and expressed a wish that I should make my own experiences known. This I am glad to do, in that it is only by making common cause that one can arrive at the truth in this incomparably difficult realm of research.

Herr Melzer arrived at my house on the afternoon of September 7, 1922. The London report will doubtless describe his personality, and I should only like to add that, whether as a result of his mediumistic capacities or, owing to their influence, I consider him vague, though of irreproachable character.

The first sitting, on September 8, at 8.20 p.m., took place at my house, as did those following. The sitters included the President of the G.O.S.—Dr. Haken, Professor P. Deegner and Dr. O. Prochnow, all well-known scientists.

Experimental Biology and Psychology have been my own speciality for thirty years, and since 1918 I have been interested in occult research. The results of the first sitting, which had a

survey of Melzer's phenomena for its principal object, consisted of impersonations (i.e., "controls."—ED.)—about seven in number—of both sexes, varying nationalities, times and ages, and about which I will express no opinion here.

During these manifestations Melzer was in auto-trance, out of which he awoke himself at 11 o'clock.

Second Sitting.

For this occasion I had invited the "Steglitzer medium," Frau Vollhart (pseudonym) and her daughter, with whom I had previously had seventeen very successful sittings with apports and teleplasma—not to speak of other phenomena. Frau Vollhart is a remarkably strong physical medium of highly estimable character, and it was of particular interest to me to observe the effects of the two mediums' talents on each other. Herr Melzer was quite unaware of Frau V——'s mediumistic qualities.

After tea I asked them to sit with me at a small table drawn up to the dining table and about 40 by 40 cm. in size, and 5.2 kilos. in weight.

There was quite good illumination from an electric 24 c.p. lamp, shaded with a white cloth. Hands were placed on the table, though not joined. After about three minutes' there were taps, knocks and tiltings; then, in about eight minutes, followed attempts at levitation, lasting one and a half seconds, to a height of ten centimetres. Attempts on my part to press the table down were fruitless. The phenomena were approved as genuine. On expressing a wish for telekinetic phenomena, Melzer requested darkness for this. The light was accordingly turned off. After three minutes sounds of rattling were heard on the table, and, on turning up the light, it was discovered that the teaspoon, which previous to turning out the light had been in the saucer in Melzer's vicinity, was on the small experimental table. As it would have been impossible for M—— to have touched it for purposes of cheating without making a sound, and we had heard none, the phenomenon was probably genuine.

During this time M—— had become entranced, gazing fixedly at Frau V——. On being questioned, he said he saw her face doubly outlined with light. The trance continued and deepened to an apparently painless degree of catalepsy, so that I allowed Frau V—— to leave the room, which seemed to have the effect of deepening the trance condition, though in less than five minutes I was able to lead him into an intermediate stage of hypnosis, wherein the manifestations of the previous evening and others recurred without any special regularity.

September 10 was intended as a holiday for Melzer, and at seven or eight minutes to four, we left my house and took the train at 4 p.m. to Yorck Street, and after a fourteen minute drive and a further forty-five minute walk, we got to the Aquarium shortly after five.

After inspecting the place, we rested about ten minutes on a bench, and then turned to go back to the station on foot. We had

accomplished about half the distance, and turned into Bülow Street. Melzer had not left my side for three and a half hours. In front of us the lights of the "Schubert Saal" shone into our eyes. M—— was silent—this I attributed to fatigue, and I said to him "That is where the G.O.S. often hold meetings, where I usually speak." He gave no answer, so that I turned to look at him. We continued silently a few paces. M—— gazed dreamily in front of him, and said, in a toneless voice, "I don't know why I am compelled to think of Frau V——. I wonder if she is thinking of me."

Scarcely were the words uttered, when I heard a rustling over my head as if fresh green leaves were being shaken. We both stopped dead, and though I was not aware of seeing a visible object, yet I must have had the impression of something falling, and while I was looking at M——, who stood as though rooted to the spot, breathing heavily, and with trembling knees, I observed at our feet six dewy fresh asters, lying in a row. M—— still stood as though in deep trance (similar to his condition in the post-hypnotic state), and leaned against me for support. It was only gradually that he comprehended what had happened. The time was 7.40 p.m.; the spot was in front of No. 21, Bülow Street. No one was behind us for a space of twenty yards. In front were a couple of people at about eight yards distance, further off were still more, none of whom seemed to have noticed anything out of the way. The row of houses was six yards from where we were standing; their windows were shut, no sounds of closing being audible, and only very few were lighted. The street was illuminated in moderate post-war style, it is a main thoroughfare, rather noisy than otherwise, with electric trams, which, however, did not happen to be passing at that time. M—— recovered sufficiently for me to take his arm and walk slowly; he did not wish to ride.

We returned to the house, where we met Dr. Bruck, who assured himself of the freshness of the six asters, large blooms of different colours (blue, red and white) and full blown. Some of these colours were not represented in my garden, but those that were, showed no gaps suggestive of their having been plucked.

I had had a number of undoubted flower "apports" in sittings with Frau V——. They were always heralded by the same curious rustling sound, and as Melzer had only reported occasional results of this kind, I naturally assumed that her mediumship was the principal factor in the phenomenon. My attempts to ascertain this, made the same evening, failed. Next morning at ten I went round to see Frau V——, and I said to her, "You have probably got something to tell me." She replied, "I don't know, but M—— must have bewitched me yesterday evening." I said, "We will not talk about it, but please write a report about what happened." The following record as to what had occurred is given by her daughter:—"At ten-thirty, our neighbour, Scharwenka, from downstairs, came up. After about ten minutes' conversation—sitting round the table, though not linked up—Mama shuddered

and said she felt as if someone had touched her. In a quarter of an hour we got tappings on the table, Scharwenka suggested a sitting, but my Mother refused, as she felt 'creepy.' Suddenly, in full light, she put her extended fingers on the table. We linked up at once, and on asking if we should put out the light Mama nodded, and we turned it out.

"Scharwenka sat on the left, I on the right, next to Mama. We could see each other clearly, owing to the light from the station opposite penetrating the windows. Soon Mama felt a small stone under her hand, as also did Scharwenka, who was controlling her hand. The light was turned up and we saw a stone of unfamiliar appearance. Mama was very excited and looked repeatedly towards the door behind her. We turned out the light and linked up again.

"Suddenly Mama said (probably in half-trance), 'I am to have a flower.' She reached out as if to take one, I following with my hand controlling hers, but nothing happened. Mama continued to look round and seemed completely exhausted. The light was then turned up again.

"As a result of earlier experiences," continued the daughter, "I said that I would go into the other room, Scharwenka came too, but we saw nothing in the music room. Scharwenka, however, noticed a pink aster on the dining room table, which was evidently one of the bunch that had been placed in a vase on the window-sill of the music room. It was quite fresh, though the stem was dry, while those in the vase were standing in water.

"We returned, and Mama exclaimed, 'my flower,' and took it in her hand. We joined hands again, the electric light being turned out, and presently she reached out her left hand again, Scharwenka following with hers, and grasped a stone similar to the first. She then arose, we following, and soon she fell back into her chair, seeming completely apathetic. This has never happened before. Her pulse was weak, her breathing scarcely perceptible. I made passes, which had no effect, but presently she came to herself, quite exhausted, trembling violently in her limbs, and excessively pale.

"Later she said, 'That is the other one,' and on my asking if she meant Melzer, said, 'Yes, he has bewitched me.'"

At this point I (Christoph Schröder) asked what happened about the time of the "Aster Apports" (7.40 p.m.) It was established beyond doubt that at this time Frau V—— and her daughter were in the kitchen, where they were discussing the events with Melzer, though without having any occult impressions.

The lack of simultaneous correspondence in the phenomena strikes me as curious, and not less so the similarity of the phenomena, together with the mutual attraction of the media to each other.

I am able to state that the aster apports in the street were unquestionably genuine. I had experienced similar phenomena with Frau V—— before, when in a more secluded street she had grasped a branch of a boxtree out of the air.

Concluding Sitting of September 11.

Present : Dr. Deegner, Dr. Prochnow, Frau V—— and daughter, and the author's wife. The records of Dr. P—— and Dr. D—— harmonize with my own, which is appended.

Experiments at the small table (as used in second sitting).

"Light from the hall fell through the fanlight over the door. Frau V——, Melzer and self linked hands at the table. After repeated twisting and tilting movements, two levitations of about 5 c.m. were observed by Dr. Deegner, who was kneeling on the floor.

Experiments were continued with the large table (about 3 ft. 3 in. by 4 ft.). Frau V—— sat at one end, down the left side next to her were Melzer and Prochnow; down the right side, next to her, Schröder, and Deegner; and at the end opposite were Frl. V—— and the author's wife. All hands were joined, and visible.

"Soon the table moved gently sideways, tilting, and knockings of various kinds were heard, and scratchings, etc., from various directions difficult to distinguish. On Schröder's scratching under the table, scrubbing sounds were heard.

"Schröder tried, by exclamations, to prevent Melzer falling into trance. A voice spoke through M——, in response to questions of Schröder about apports and materializations. Frau V—— felt her head 'pressed,' and subsequently a stone was found in her hair.

"A red bulb was now substituted for a white one in the lamp, and at M——'s request the light in the hall was turned off. M—— now fell into deep trance, his mouth open, his eyes fixed in a glazed stare. He was kept, by Schröder, under hypnotic control. Strong cracklings were heard, and then a packet of cigars was thrown on the table. These were later identified by M—— as his own, which he had put in his coat pocket. Observations as to the transit of the packet could not be made, as control of M——'s hand was impossible owing to the spasmodic movements of his hand and arm. Then, stretching his hand towards the red bulb, M—— brought two roses and then another two, all dewy-fresh. The last one was yellow, the others a very deep red—almost black.

"Deegner had distinctly seen the first two roses and then the other one, in Melzer's hand (and not in another sitter's hand controlling his) and, having a very good chance to observe under the red light, he assured himself that any interchange or cheating was impossible without his noticing it. The word 'impossible' as against 'improbable' is deliberately chosen by Deegner to emphasize the reality of the phenomena.

"The author's wife also states that she distinctly saw the roses laid in M——'s flat outstretched hand, and then grasped by him. (I had no reliable chance of observation.) Schröder took the rose which was in the uplifted hand of Frau V——, and which he was controlling, he being on her right, and Melzer, controlling her left.

"Before the appearance of the roses, especially the first pair,

Deegner and Schröder noticed rustling sounds. M—— had mentioned perfume. Schröder had expressed a wish that roses should be brought in from the other room, which was locked. But the apported flowers were not those in the house, nor were they from the garden, where there was nothing to compare to the nearly black ones."

After twenty minutes, in Deegner's breast pocket, two of the roses he had placed there, showed a marked crushing of their leaves (or petals), whereas the apport roses were "dewy fresh." During the writing of this report in the adjoining room, M——'s chair was twice shifted in position, about 1·3m. (about a foot) in full light.

At the beginning of the sitting I had asked the "control" if he had worked the "aster" apports of the previous day and, though assenting, I only got evasive answers to my questions.

The phenomena of six fresh apported asters in a public street may be counted as one of the best authenticated and remarkable occult demonstrations obtained. It is my opinion that the mediumistic capacities of Frau V—— had much to do with it, but at the same time, without the powers of Melzer, it would not have been possible of achievement. In this sense, that of demonstrating Herr Melzer's real capacity, this report will amplify the research material of the British College.

UNDERSTANDING.

*"Happy is the man that findeth Wisdom,
and the man that getteth Understanding."*

—Prov. iii. 13 (Solomon).

O Understanding! Gift from Worlds Above,
Outpoured, unmeasured from the Central Fount;
God-sent, and Heaven-born, that men may mount
On Intuition's wings—to Lands of Love.

Light of the Word! the Understanding Mind
Loved into being by the Wisdom-Light!
Lamp of the soul—unutterably bright,
Torch of the Upward Way—for all mankind.

Illuminate our souls, All-searching Flame,
That we may waken hidden fires within,
To purge the whole world from its self-born sin
And raise a song of Triumph in Thy Name.

Oh! may the Sun of Understanding shine,
And point to men the Way of Love Divine!

L. F. WYNNE FFOULKES.

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THE MEDIUMSHIP OF HERR MELZER.

A SHORT SUMMARY OF THE PHENOMENA OBSERVED AT
COLLEGE SITTINGS DURING HIS VISIT IN MARCH, 1923.

It was customary in dealing with this medium to undertake a thorough search of his personal attire, and to remove his coat and waistcoat before the sitting, and dress him in a one-piece suit—an overall of stout linen provided by the College, and fastening up the back. The wrists of the overall were always tightly tied around Herr Melzer's wrists, and the trousers tied over socks worn over his shoes and provided by the College, so that it would be a physical impossibility for him to have got at any object which might be assumed to have been secreted by him.

Herr Melzer is usually in a partial state of unconsciousness at the commencement of a sitting, or, at least, is beginning to lose touch with his physical surroundings. He soon goes into trance. His "controls" are of a varied nature, and the general order of succession in the conduct of a sitting and the phenomena witnessed is usually much the same. The first "control" greets the sitters individually and takes careful stock of each one, looking earnestly and fixedly at each in turn. He then goes a little deeper into trance and often draws and writes upon a block provided. Sometimes he draws landscapes of a symbolic character, and these at times are accompanied by writing of an Oriental appearance. So far the characters have not been deciphered. He tears off the drawings and hands them to sitters.

The first "control" speaks in what appears to be a mixture of German and some Oriental tongue. We often hear the names, "Brahma, Vishnu, Siva" rolled out sonorously as an invocation. Then he will address each sitter in turn with some clairvoyant advice concerning himself and his work or circumstances. In many cases these remarks have been admitted by sitters to be quite appropriate and to indicate a curiously intimate awareness of matters concerning themselves. This "control" claims to be a Brahmin, and can apparently read the minds of the sitters easily enough, as was seen at a sitting on the 14th March, when, although the medium cannot understand English, the "control" showed indignation at a remark by a sitter which conveyed an indifference to Indian notions or principles of caste.

The next phase is almost always determined by the accession of a Chinese or Thibetan "control," whose personality so strongly

A CHINESE
"CONTROL."

impregnates the medium that his facial aspect is much altered. This entity, of bland expression but voluble speech, prepares the way for the coming of "Amakei" or "Amalkei," who has the place of honour among the "controls" of this medium, and helps in bringing the various "apports"—always at a late stage in the sitting. The Chinaman splutters out his strange words, which are so rapidly enunciated that they are difficult to take down. They have a curious character, sounding like "Tu—tai—ya ; Yu—tai : Li—chu—fanti Botayala—Tosilaya—ta tai ya—." He calls for an incense dish and charcoal, and prepares for "Amakei" by blowing the ignited charcoal, and it is observed that he often puts the red-hot embers on his tongue. As the smoke of the incense rises, he will draw forms

"AMAKEI."

in it by motion of his hands. When all is prepared, "Amakei" takes control. He addresses the circle in German, in a gentle and pleasantly intoned voice. He is supposed to be a little Brahmin boy who passed from earth at the age of nine. There is much ritual with the incense, and it seems necessary to keep it steadily burning if "Amakei" is to do his work. This "control" desires music, and one or other of the sitters has been asked to go to the organ and play some soft chords, during which time the power to produce "apports" is developed.

It seems a comparatively easy matter for the "control" to bring the little cut stones which are so characteristic of Herr Melzer's mediumship. These vary in size from a stone that would be used for a man's signet ring to one which might be used for a brooch. They are most of them cut by the lapidary, and some are engraved with initials. Whence they come we

APPORTS OF
FLOWERS AND
CUT STONES.

cannot say. They arrive at unexpected moments and in a good light. Sometimes they are picked from the ashes of the incense ; more often they are drawn from the vicinity of a sitter, and usually from his or her head (or hair). There is an effort to present several sitters with a stone or stones, and a good number have been distributed. In the writer's possession is a well-cut shield for a signet ring, of dark jasper, polished and ready for setting. This apparently came out of the incense ashes. There is more difficulty about the bringing of the flowers, and when the delay, due no doubt to imperfect conditions in an untried combination of sitters, is excessive, the flowers, when they appear, are sometimes, but not always, in a flagging and crumpled condition, and without scent. There is moisture upon them at times.

On March 12, after sitting for two hours, half-a-dozen freesia blooms were produced in the room. This was after the conclusion of the séance proper, at which nothing much had occurred, but the "control" had stated that after two hours there would be flowers brought. Melzer had "come to," and was enjoying a cigarette, when he fell again into a light trance just as the two hours were up.

Only three persons were watching him, but these saw him raise his hands above his head and the blooms appeared to come into his open hands, heads downward from the air. This happened in full white light.

At an earlier sitting (March 7) at which the writer was present, a quantity of fresh primroses and violets were precipitated from Melzer's hands at intervals upon the mahogany table-top. They came handful by handful. Melzer would put up his hands, and there would be the flowers between his fingers. Some he drew from just behind the curtain of the cabinet, against which his seat was placed. It is curious that the medium will begin to eat the flowers one after another, if they continue to lie before him. The "control" explains this by saying that they contribute power.

Primroses and hedge-violets are common enough in March, and it is, of course, open to the sceptic to say, if he think it worth his while to do so, that Melzer might have provided himself with these blooms without much difficulty. As far as can be ascertained there were none at the time in the College, and Melzer's movements during the day can

SPECIAL FLOWERS
CHOSEN BY THE
SITTERS.

be accounted for, so that it is hardly possible to say that he had had opportunity of obtaining them. Nor could he normally have produced them from within his overall. Moreover the manner of their appearance, in a good light, was, to say the least, abnormal. The extraordinary nature of the phenomenon is, however, more convincingly apparent in what happened at a sitting on the 16th of March, the writer being again present as one of a circle of seven sitters. On this occasion, as appears by the writer's notes taken at the time, and transcribed immediately afterwards, the medium went into trance very soon after the commencement of the sitting, and was controlled by "Amakei," who asked what flowers the sitters would wish him to bring. This question was discussed by the sitters, who agreed that it would be well to ask for some flowers of a less usual nature than the prevalent blooms of the season. At the same time, they did not wish to impose too hard a task. It was, therefore, agreed that pink or red carnations should be requested, and this was done. Thus the proposal originated with the sitters. It was a long séance, lasting from 3 p.m. to 6 p.m., and the preliminaries already described were gone through in the customary way. Written messages had been handed by the "control" to each in turn, and after this the medium, clasping the head of the male sitter on his left, had produced a small square polished stone of dark colour from close to his head. It rolled down the sitter's sleeve and was shaken out. Verbal messages of advice were then given, and the medium, breathing hard, called "Amakei!" Several times he looked about him (just as Frau Silbert did) as though expecting an apport, and fumbled behind the curtains. Then he looked into the air and exclaimed "I see a man." He called for the "opfer-feuer" (incense), rose from his seat, gasped and blew, came back to the table

and blew the embers of the charcoal, and scattering the gums and chips of fragrant wood on the embers said, "Wunschen! wunschen alle, blumen!" "Wish, wish, all of you, for flowers!" "If 'Brachma' wills it, ye shall have them." All sitters set their thoughts quietly upon the appearance of red or pink carnations. The "control" then requested the writer to go to the organ, which he did, playing a series of soft chords. The organ had been turned round into a position in which, whilst seated at the keyboard, a full view of the circle could be maintained. Whilst the playing continued, the medium raised his left hand, and then his right, slightly above the level of his head, and each time he did so a red carnation with long stem was seen to come into it, and Melzer gave these, one by one, to the sitters, half rising and handing one with a graceful gesture, to the organist, who leaned forward to receive it. In all, seven or eight carnations were produced. They all had long stems, looking as if pulled, not cut. The blooms were not perfectly fresh, but a little flagging, and there was no scent. Before the medium left his chair at the conclusion of the sitting, and whilst several of the sitters were still present in the room, a lady entered, and the medium immediately presented her with a carnation, which he seemed to pick up from the floor. The writer carried home the carnation which Melzer had handed to him, and on examination it seemed sufficiently fresh to offer a chance of striking. A shoot was severed at the proper place and put into a pot, and tended, and it is living now and showing signs of vigorous growth.

AN "APPORT"
RETAINS ITS
VITALITY.

At this séance the "controls" were fewer than usual, and clearly such power as was available was being largely employed for the specific purpose of getting these "apports" of carnations; possibly from a considerable distance, as their condition might suggest, if we can connect ideas in this way. In all, four stones were also produced at this sitting, one of them being the little signet stone already described as having been given to the present writer by Melzer, out of the ashes of the incense-charcoal, as it appeared.

M. Delanne's notes raise again the question of the method by which these "apports" are conveyed, and it will be seen that he presents an argument for "dematerialization." Certainly, the difficulty that might be conceived in the temporary dissolution of all atomic coherence in a body, and the reassemblage of its atoms in their exact place and order again, seems only explainable, as a reasonable thing, if we credit the ætherial body with the power of relaxing for a while the rigidity of its hold on the material particles of its physical vehicle, and consider that these may, under certain conditions, be temporarily extended without loss of their true relation either with the invisible organism which controls and arranges them, or with one another; and that this extension of the material particles may be carried to a degree at which the whole substance would become tenuous, immaterial, and capable of interpenetration of solids.

SPONTANEOUS PHENOMENA WITH HERR MELZER, IN LONDON.

By Mrs. Hewat McKenzie.

THE most remarkable "apports" with Herr Melzer took place when he was about with friends, either in the house or out of doors, and so, while the circumstances were never such as would provide what are called "test conditions," the happenings were often of so sudden and remarkable a character that they amounted to tests in themselves. On every occasion these spontaneous phenomena were accompanied by the same physical effects upon the medium. A sudden fixing of the eyes as on a spot beyond any persons present, a rigidity of the whole body, a nerveless dropping of cigar or cigarette from the hand, sometimes a flowing of tears from the eyes, and then a sudden movement of one hand, usually to the head of a person near, and when the hand was opened, a small cut pebble would be found in it, or sometimes it would fall between the medium and the person touched. If the "apport" consisted of flowers, they suddenly seemed to be in his hands without movement or warning, except the symptoms mentioned above.

The coming out of the trance condition was always the same. There would be quick intakes of the breath, half sobs almost, a distressed look sometimes, and then he would pick up his cigarette and be himself again. There was a tendency for the condition to return if a move were not made away from the place. He always stated that he found the psychic atmosphere of the College very strong as soon as he set foot in it.

Herr Melzer did not live at the College, but was in the house of a member who could speak his own language, and on the first day of his arrival he called with this friend. On entering the room to greet them, I found him standing in the middle of the floor in the above-described dazed condition. He shook hands in an unrecognizing way, and my friend said this trance had come on before they reached the College door. He

suddenly raised his hand to my head and presented me with a small white cut pebble.

He recovered, and I took him to see Mr. McKenzie, who was suffering pain in one of his legs, and had it supported on a chair. Herr Melzer started to magnetize this in a very gentle and intelligent way, and in a few minutes we found he had again fallen into trance, and from his hands fell another small pebble, this time like a small topaz. We found it was best to say nothing of the occurrences. They seemed to be of no interest to him, and to show him the "apports" seemed to disturb him on occasions. Someone then took him to another room and began playing the organ. He stood behind them, and behind him again, a few feet away, was his hostess. All seemed to be enjoying the music when they heard a slight gasp, and, looking at Herr Melzer, found him in trance again, gripping in his hands several large anemones with fleshy leaves and stems. These are very crushable flowers, but they seemed quite uncrushed and passably fresh. A few minutes afterwards another small stone was given without break of trance. Later in the day he went to supper with some friends and, while chatting, several of the same large flowers appeared in his hands. The following day he was again magnetizing Mr. McKenzie's leg and another coloured stone appeared, larger and with interwoven initials upon it, which could be read as J.M.K.

A few mornings later his hostess brought him his breakfast in bed. She laid down the tray a moment, and on looking round at him, found him in a semi-trance, holding in his hands some beautiful sprays of lily of the valley, fresh and fragrant. Later he went out with her and walked very slowly in a dragging fashion as he sometimes did when inclined to become entranced. She watched him observantly, but without her seeing how it happened she found him again with sprays of the same flowers in his hands.

On another occasion when out with this lady, he kept earnestly looking at a collection of pebbles in an antique shop. She got him to walk on, but he stopped at another not far away. He stretched out his hand and there lay within it a large, flat, polished pebble, about one and a half inches in diameter. One day he came to visit an English new acquaintance at the College, when the following occurrence (here quoted from careful notes written by the observer) at once took place. "Whilst I

sat by the organ in your séance room playing something, Melzer offered me a cigarette, which I took and lit from the one he was smoking. When mine was lit, his fell to the floor, whilst the hand which had held it remained rigid; a peculiar stare came over his eyes which were turned upwards. I looked up to see where they were gazing, when, without any movement on the part of Melzer, who was seated at my side, a small stone fell from the air, touching my head in the fall and alighting on the floor between myself and the organ. I knew of these happenings with Melzer and was on the alert to notice every detail."

On another occasion, after a séance was over, a resident at the College invited him, with her friends, to her room to tea. As several could speak German an animated conversation was being carried on, in which Herr Melzer was bearing his full share. His hostess said, "You know, Herr Melzer, this is the first séance Mr. L——, mentioning a gentleman present, has ever attended." This remark seemed to touch something in Melzer, for while they all looked at him he fell into the usual rigid condition, dropped his cigar, and raising one hand laid it on Mr. L——'s head, who felt the hand over his hair. Suddenly he felt something hard in the hand upon his head, and removing it, Herr Melzer held out to him a blue-grey pebble about three-quarters of an inch in size, as a memento of his first séance.

On another occasion some friends took him to Hampton Court. On returning, the hostess took Herr Melzer and a friend to her study, and was showing them some books on psychic subjects. All three were standing close together, when they noticed Herr Melzer's rigid attitude. In his hands were five or six long stalked pink and white tulips, perfectly unbroken and fresh. The party had been all together for several hours previous to this. At a séance at the College in the evening, flowers of the same sort were brought as "apports" and seemed to fall from above.

A few days before his departure, his hostess, on bringing his morning meal, noticed his entrancement soon after she had entered the room, and in his hands appeared some beautiful red roses, as fresh as if they had been newly plucked.

On the evening of his departure, some friends entertained him and then took him to the railway station. They were busy

talking, when at the very last moment he was entranced upon the platform, and in his hands appeared a large bunch of roses, and small orange flowers, perfectly fresh, with dripping leaves. The moisture on the leaves of these flower "apports" was often noted.

Naturally Herr Melzer did not know many people, except those he had met at the College, but I am sure if he had mixed freely with others, other phenomena would have been recorded. The arrangement of time, place, conditions, so important with mediums for other phases, seemed unnecessary to him. He enjoyed good health during his visit, and a few minutes after the trance condition passed, seemed in the best of spirits again. One would say that his mediumship has always been of a perfectly spontaneous order, and that he had never gone through a course of long development like so many others. We could not approve of this irregularity nor could we control it, however much we wished that his "guides" would reserve the power for manifestations until the regular séances. To such work as his particularly, must the words of M. Flammarion be applied that, "mediumistic phenomena must largely be a matter of *observation* rather than experiment."

It was stated that for some time during the war period no stones or flower "apports" were received by Herr Melzer. He does not receive other articles as "apports," as far as I can gather, nor are the stones ever of much intrinsic value. Those who wish to read of our first contact with Herr Melzer should look up the July, 1922, "Psychic Science," in which he is spoken of as Herr R——.

NOTES BY THE WAY.

It is a sad duty to have to put on record at the same moment the passing of two tried workers and Hon. Members of the College.

* * * * *

MAJOR R. E. E. SPENCER, of Walbottle Hall, Northumberland, whose portrait we give, was one of the earliest members, and consistently supported the organized effort made by the College while giving valuable private time and service in wrestling with some of the curious problems which arise in the course of the work. There was no man whom the founders wished more earnestly might have been able to take up his residence in London and give personal time and attention on the spot to these problems, but this was not possible. Especially to psychic photography did Major Spencer devote his attention. A partial record of a series of remarkable experiments in his own home was made in the April, 1922, issue of "Psychic Science." This experience taught him as nothing else could, how subtle the manifestations were, and perhaps no single person has experimented so continuously in the matter as he did on every possible occasion.

* * * * *

Major Spencer's skill and patience in micro-photography were of the utmost value. One series, undertaken by him, dealt with the late Dr. W. J. Crawford's results with the Goligher Circle, and was concerned with the examinations of the ectoplasmic "drapery" showing in the negatives. Another series dealt with the writing purporting to be that of Archdeacon Colley on the Crewe psychic photographs. Major Spencer was a foundation member of the "Society for the Study of Supernormal Pictures" and his contributions to the interesting "Budgets" were highly valued.

Some curious experiments in the production of "crystals" took place during the outbreak of psychic activity in his home, but the power for this remained but for a short period. The records are however clear, and further experiments may confirm the remarkable findings.

* * * * *

Our sympathies go out to Mrs. Spencer and her family, but we know that unavailing sorrow is not in that household, for they have experienced an extraordinary sense of comfort and support during the immediate days of the transition, which is a natural result

of a "right knowledge" of after-death conditions and the possibility of the presence of the one who had passed.

* * * * *

COL. C. E. BADDELEY, C.B., C.M.G., was a firm supporter of the College, and looked forward eagerly to taking an active part in the new Advisory Council, which he felt was the beginning of a real permanence to the work. Unfortunately his wish was not realized, but if our deductions from the facts of psychic science are well-founded, there is no reason why his clear vision and sound grasp of principles should not still be at the service of the work. He was a valuable member of several Research groups, especially those undertaken with Frau Silbert, and his reports and comments were always of value. He was a member of the S.P.R. for many years, but his personal convictions as to continuity led him to support other bodies. His contributions to "Light," under the initials "C.E.B.," were thought-provoking articles. We regret his loss, but rejoice in his new opportunities of activity with those he loved.

* * * * *

We have greetings from our President, Sir Arthur Conan Doyle, from the U.S.A. He expresses himself as truly delighted with the attitude of the American Press during his present tour, and feels that much of this is due to the visit of Mr. Malcolm Bird, associate editor of the "Scientific American," to England in March and April, a visit suggested by Sir Arthur. Mr. Bird has written some excellent articles in the "New York Times" regarding his experiences, which have been reproduced throughout the States, and have been received as a careful and considered contribution, not to be lightly brushed aside. Readers will be glad to know that it was at and through the College that Mr. Bird received his most remarkable experiences, with Evan Powell, John Sloan, the Crewe Circle and Mrs. Osborne Leonard, and in a letter to the Hon. Secretary, he says, "I wish to express to you my appreciation of the very fine treatment I had at the hands of the College."

* * * * *

The "Scientific American," with which Mr. Bird is associated, recently offered £1,000 as a prize for a test of mediumship in physical mediumship, photography and "direct writing" phases. A fairly representative committee was set up which did not, however, contain any convinced spiritualist, I believe. Various paragraphs have appeared in English newspapers regarding the first experiments made, alleging the discovery of fraudulent conditions with a physical medium named Valentine, unknown to us. But we understand this premature publication was unauthorized, and the person responsible summarily dealt with. Such premature and incomplete reports cause needless trouble, and we are sure it is not the wish of the "Scientific American" Committee that these should appear at present.

Since making the above notes, the June "Scientific American" has reached us, in which Mr. Bird sets forth at considerable length his experiences with the Crewe Circle at the College, when using his own plates; and watching with the eye of an expert photographer the whole process, he is assured that he has received a supernormal result, which is reproduced in the article. No sooner does he announce this fact than he is immediately attacked by the American "magicians," notably Mr. I. F. Rinn, who jeers at Sir Arthur Conan Doyle and Mr. Bird unmercifully for having been hoodwinked by "Hope and those who belong to the London Psychical College, presided over by Mr. J. Hewat McKenzie—a bunch of professional spook hunters." We admire his charming language. He quotes at great length the Price-Hope pamphlet as proof of his words, and remains in happy ignorance, that the snarers in that famous case have been caught in their own toils. The harm done to individuals and to Psychic Science by that misguided pamphlet is incalculable, for it goes rapidly around the world as misrepresentations do. "The Cape Times," in May, had a long Editorial upon it. We have tried since to enlighten the darkness there also.

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But out of the evil good may arise, and publicity is being gained for the subject. "The New York World" is beginning a series of articles by Edward C. Randall, a Buffalo lawyer and author of several well-known books, on his experiences extending over several years with a direct voice medium.

* * * * *

Meanwhile, at home, investigations proceed quietly, and during the last three visits of the Crewe Circle to the College, representatives of a leading firm of photographers have received remarkable evidence of the reality of the "extras," even to recognition.

* * * * *

A member, whose judgment we value highly, says: "I am pleased that 'Psychic Science' has proved such an excellent publication, and that it is still up to the standard of the first number. It is the only real 'live' psychic publication in the English language."

* * * * *

We are glad to note that Mr. F. Barlow, Hon. Secretary of the S.S.S.P., has been accorded the right to reply in the June "London" Magazine to an article which appeared in the January issue by Mr. Nevil Maskelyne criticising mediumship generally and psychic photography in particular. Some excellent Crewe Circle reproductions accompany this, and Sir Arthur Conan Doyle writes a brief introduction.

DONATIONS TO THE COLLEGE DURING THE LAST QUARTER.

The College is again very glad to acknowledge the generous help offered to it by various members during the last quarter. The kindly expressions of thanks for help and comfort received through the College and its workers which accompany the donations add to the value of the gift.

					£	s.	d.
Miss Bubb (Endowment Fund)	...	...	...	...	100	0	0
A Member (B.)	...	...	...	...	25	0	0
The Viscountess Grey of Falloden (Research in							
Psychic Photography)	...	...	...	...	10	10	0
Mr. C. Marshall	...	...	...	...	10	10	0
Dr. Prideaux	...	...	...	...	0	10	6
A Member (P.)...	...	...	...	...	0	10	0
Mr. E. S. Walters	...	...	...	...	5	5	0
					<hr/> £152 5 6 <hr/>		
					B.		

BOOK REVIEWS.

"AFTER DEATH."

By Camille Flammarion. (Fisher Unwin. 10s. 6d. net.)

This third volume of M. Flammarion's great study of "Death and its Mystery," which has been preceded by Vol. I on happenings "Before Death," and Vol. II, "At the Moment of Death," forms a trilogy of most valuable reference matter which no student can afford to miss.

The author's remarkable volume of correspondence on the subject from all sorts and conditions of people give testimony to the universality of the occurrences which, in his considered opinion, tell us that the soul of man functions somehow and somewhere, but upon this he does not dogmatize. The conclusions of the famous astronomer and student of Psychic Science are tersely summed up in the following :—

1. The soul exists as a real entity independent of the body.
2. It is endowed with faculties still unknown to science.
3. It may act at a distance telepathically, without intermediary of the senses.
4. There exists in Nature a psychic element—the character of which is still hidden from us.
5. The soul survives the physical organism and may manifest itself after death.

"We are now at the dawn of an undiscovered science."

If one would presume to differ from this great and painstaking student, it is to remind him that while he rightly deplores the loose investigation that may sometimes take place in spiritualistic circles, it is the very surprising results obtained in these circles which have given scientists like himself the courage to go on. Spontaneous happenings such as he records may take place once in a lifetime, but with a developed medium sitting in an harmonious home circle the occurrences can almost be steadily relied upon, as steadily, at any rate, as in many branches of science, thereby bringing the subject out of the range of *observation* where the author says it must lie, and into the range of *experiment* where Dr. Geley claims, and where we agree, it may be placed even at this stage. We do not "wish for them in vain," given a developed medium willing to be used by the Unseen Helpers and careful of his or her mental and physical habit of life, and a group of earnest and sympathetic investigators conscious of their responsibility for the successful production of phenomena.

But this third volume is a noble one, and should be accorded a first place in every student's library.

"THE EARLY DAYS OF THEOSOPHY IN EUROPE."

By A. P. Sinnett. (Theosophical Publishing House. 4s. net.)

The posthumous publication of Mr. Sinnett's memories of the early days of Theosophy in this country, based on his personal recollections of its noted founder, Mde. Blavatsky, will recall many old controversies. Mr. Sinnett's idea may possibly have been to clear his own name from complicity in many of the unsavoury tales which gathered round the early leaders, but also, I think, he has wished to contribute to a correct historical perspective of the beginnings of the movement.

His records of Mde. Blavatsky bear out much that is now known otherwise of the extreme difficulties which meet investigators in physical mediumship, in the exercise of which the medium is closely attached to very powerful influences. Mde. Blavatsky got tired of this probably long before others did, for her career in the States before the founding of the T.S. was at one stage that of a physical medium. It may have been her experiences during this stage which, according to Mr. Sinnett, had engendered in her "a bitter detestation of Spiritualism," and in some of the letters purporting to come from her Master, probably while she was in a physically receptive condition, this feeling was woven into them from her own mind. The results were dreadfully misleading to her followers, and the consequences deplorable in the bitter

separation which resulted between Theosophy and Spiritualism, traces of which linger to-day. Her subsequent desires, however, lay along the higher mental lines and she, when probably desiring to lay the physical phenomena entirely aside, was besieged for miracles which she could not perform to order, and succumbed to the temptation to trickery on occasions. She admittedly had not our English notions of honour in such matters.

Mr. Sinnett lays special stress on the fact that there are very few persons indeed who could be a channel for a new set of teachings to the world, and that Mde. Blavatsky, imperfect and crude as she was in many particulars, had yet in her adventurous, able and somewhat unscrupulous nature something which made her as the best instrument available at the moment.

When the water of the clear river which satisfies the thirst of many is available, the strange beginnings of the stream are often forgotten, and there are thousands of Theosophists to-day who imbibe the wisdom and benefit it offers and ask few questions as to the human source. Others will be glad of the added light thrown upon a perplexing personality by Mr. Sinnett's records.

"MY METHOD."

By E. Coué. (Heinemann. 5s. net.)

This breezy contribution from M. Coué's pen deals with his visit to America, to which country of optimists he recently carried his optimistic philosophy. He compares, often to the great advantage of America, the whole attitude to life shown by its people to that apparent in France and England.

The writer points out that the great American nation is open to suggestion in all sorts of ways—from the power openly exercised by the great newspapers to the improvements in small things in everyday life—and this attitude, although open to serious abuses, keeps the mind of the nation from crystallization. M. Coué believes in the power of the sub-conscious mind in all circumstances of health or character where new resources of being are needed. He claims that it is a fountain of living water lying ready to the hand of all, and the unfortunate young folk with criminal tendencies should, above all, be taught its use. He emphasizes, as is so often pointed out in psychic investigations, how necessary it is in calling on the subconscious to keep the intellect still, to learn to hold it in abeyance while the hidden forces work, not abrogating it, but using it for its proper concerns.

Some of us would call this subconsciousness the mind used by the *soul or finer body* of man, which, when our restless intellect is stilled, gets a chance to function, and which we believe can be linked up with discarnate intelligences ready to bring help to the needy. We have hundreds of instances of such definite help in sickness with demonstrations of accompanying personality. M. Coué points out the method; it may be for others to suggest the cause behind the effect.

B.

"THE POWER WITHIN US."

By Charles Baudouin. (Allen & Unwin. 3s. 6d.)

Those of us who have read the excellent translation of this author's previous work, "Suggestion and Auto-Suggestion," will feel, on reading this volume, that wisdom dwells with him. He has been called the philosopher of Couéism, but he is much more than that. He brings us back to Emerson for our ideals and urges the value of individualism in a wise communal setting, where the social conventions do not obstruct individuality. This is a book for the old and for the young, for it creates courage and belief in life and self, through a knowledge of man's own great unexplored sources of being. "The Kingdom of Heaven is within you" is the unwritten keynote of the book.

MAGAZINES RECEIVED.

"THE HARBINGER OF LIGHT."

"AMERICAN S.P.R. JOURNALS."

"REVUE METAPSYCHIQUE."

"LUCE E OMBRA."

"THE KALPAKA."

"PSYCHISCHE STUDIEN."

"THE OCCULT REVIEW."

COLLEGE INFORMATION.

THE College was opened on April 12th, 1920, as a centre of Instruction, Demonstration and Research in all that relates to the great subject of Psychic Science.

The promoters of the College are J. Hewat McKenzie (Hon. Principal) and Mrs. McKenzie (Hon. Secretary), who are wholly responsible for the organization and upkeep of the work. They have been practical students of the subject for over twenty years, and Hewat McKenzie is the author of a widely read book, "Spirit Intercourse, its Theory and Practice" (Simpkin, Marshall), and of the largely circulated pamphlets, "If a Soldier Die" and "First Steps to Spirit Intercourse."

Their united desire has long been to provide a suitable and well-equipped centre for the practical study of a great subject, which, at the present moment, and inevitably more so in the future, promises to exercise a profound and modifying influence upon science, religion and the general outlook of humanity. This desire has been partially realized by the establishment of the College, and it will be fully attained when the work grows and develops and the College becomes a recognized centre of study and experiment. Mr. and Mrs. McKenzie offer freely to members of the College all the experience gained during years of patient study and investigation in Great Britain, on the Continent and in America.

Psychic science, relating as it does to man's soul, or finer body, is so far but little understood by Western nations, and the forces which are studied under this title are capable, like other great natural powers, of being grossly misused. By wise instruction and guidance the College seeks to direct and use these forces for the good of mankind, and in this effort the promoters seek the hearty co-operation of the students and all who enter the College doors.

More than any other subject perhaps, the study and practice of psychic science demands from its students a consistently ethical and generous spirit, for in dealing with occult forces and their development, both the virtues and the vices of humanity are intensified, and their influence exercised in a most subtle fashion. All therefore who propose to become earnest students are asked to keep this in view, and within the College, and especially in contact with the sensitives engaged for the work, to place a careful watch on both word and motive. This advice is tendered by experience, both in the interests of the individual and the science as a whole.

THE AIM OF THE COLLEGE.

The aim of the College is not to enquire whether life continues beyond death, but to demonstrate that it does. Agnostics, sceptics, and believers are equally eligible for membership. The College will not attempt to deal with the religious implications of the subject, but will endeavour to study the subject scientifically. Any sug-

gestions as to the plan of the work and study made by members will receive careful consideration.

Those who recognize the profound importance of the work and feel that they would like to assist financially, are invited to do so. Such assistance will be greatly appreciated, as, until the College is fully established the expenses are very heavy. It has been the general experience of the promoters of such work, both in this country and in the United States, that monetary help for research work has been sadly lacking. Considering the great importance of the subject to humanity, this should be rectified by those who have the means and have benefited by the study.

SPECIAL DONATIONS earmarked for particular purposes, such as research work, ministrations to the poor, bereaved or sick, the training of sensitives and scholarships for suitable students, will also be welcomed and will be placed in the charge of trustees.

Advantages of Full Membership (*see cover*).

The use of the College as a convenient centre both for town and country members for the serious study of psychic science under the very best possible conditions.

The free use of the Reading Rooms and current literature, and of the extensive Loan and Reference Library.

The opportunity to join classes for study under competent instructors, and to attend demonstrations in all branches of phenomena available, at moderate fees, and under admirable conditions.

The privilege of being able to introduce friends (for whom members must be personally responsible) to such classes and demonstrations at an increased fee, and to be able to bring such to a centre which recommends the subject in every way—an important point with beginners.

Free attendance at all public clairvoyant demonstrations and many lectures. (Only those lectures are charged to members where expenses are too heavy to be met otherwise, and these will be noted on lecture programme.)

An opportunity is afforded for qualified students to investigate various phases scientifically, and for all students to have access in one building to the best mediums that the promoters can obtain from any country.

The College Quarterly Transactions are sent free to members, and intelligent and sympathetic advice from the Hon. Principal and Secretary is given, together with assistance in private development.

To COUNTRY MEMBERS a free Catalogue and the use of the Library (monthly parcels free outward postage), and every attention when in town, is given, so that the best use of a visit may be made. Advice by correspondence on matters of difficulty is always available.

The Reading Rooms are open daily to members between the hours of 10.30 a.m. and 9 p.m. ; Saturdays, 1 p.m. The Library is open between 10.30 a.m. and 6 p.m. ; Saturdays, 1 p.m. ; Wednesdays and Fridays till 8 p.m.

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A Quarterly Review.

Edited by G. R. S. MEAD.

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Annual Subscription 13s., post free.

Vol. XIV.

JULY, 1923.

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Reviews and Notices.

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Mr. F. BLIGH BOND, F.R.I.B.A.,

Editor of "Psychic Science"

(Author of "The Gate of Remembrance," "The Hill of Vision," etc., and for many years Director of Excavations at Glastonbury Abbey),

IS PREPARED TO UNDERTAKE LECTURES

in town or country, on various branches of Psychical Science and the latent spiritual powers in man; the Persistence of the Individual, Man's Evolutionary Progress, Creative Idea and Its Expression, the Spiritual Gifts and Ministry, etc.; also of his Discoveries of 1908-9 (Edgar Chapel), 1919-20 (Loretto Chapel), and 1921 (Herlewin's Foundation), illustrated by lantern slides.

TERMS BY ARRANGEMENT.

For details, apply by letter only, to F. Bligh Bond, 44, Stratford Road, W. 8.

OXFORD MAGAZINE, May 31, 1923: "Whatever the strict archaeologists may think of Mr. Bligh Bond and his methods, there is no doubt that the general public is attracted by him and believes in him. He had a large and most attentive audience in the Assembly Room on the evening of Tuesday, May 15, and though he lectured for nearly one-and-a-half hours, he never lost the attention of his audience, or wearied them. . . . The new discoveries in connection with the Western Chapel at Glastonbury are certainly most interesting, carrying one back to a much earlier building than the present 'Lady Chapel.'"